

DECEMBER, 1884.



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relating to the work of the Association may be addressed to the Corresponding Secretary; those relating to the collecting fields, to the District Secretaries; letters for the Editor of the "American Missionary," to Rev. G. D. Pike, D. D., at the New York Office; letters for the Bureau of Woman's Work, to Miss D. E. Emerson, at the New York Office.

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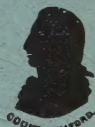
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THE
AMERICAN MISSIONARY.

VOL. XXXVIII.

DECEMBER, 1884.

No. 12.

American Missionary Association.

\$365,000

NEEDED FOR THE CURRENT YEAR.

Your Committee are convinced that not less than a **THOUSAND DOLLARS** a day are imperatively demanded to perfect the admirably organized plans of the Association, even for the present, to say nothing of the pressing needs of the early future.—

[FINANCE COMMITTEE'S REPORT ADOPTED BY ANNUAL MEETING AT SALEM.]

WE present to our readers in this **MISSIONARY** a full report of the Thirty-eighth Annual Meeting of this Association, including the roll of life members and delegates present. The reports of the committees on the different branches of our work are given consecutively, presenting it in one view. These are followed by able and appropriate addresses relative to the society's operations and to its need of funds. Other addresses will be published in later issues of the **MISSIONARY**. Reports and papers referring to the Bureau of Woman's Work will be given in January. The sermon, as usual, will be published in the Annual Report.

WE rejoice to see that our sister magazine, the *Missionary Herald*, received last year from subscribers \$10,144.29. The **AMERICAN MISSIONARY** goes to nearly all the homes where comes the *Herald*, yet from sub-

scribers last year we received only \$729.50. *Query*: Why might not all who receive the MISSIONARY send us the small price of subscription, fifty cents, and thus relieve our treasury of so much on the cost of publication, and thereby add to our resources for expenditure on the field? We suggest to our friends that as the new year is just at hand they send in their subscriptions at once. We are sure they will not be backward in this matter, on the ground that such gifts will be largely gifts of grace on their part. We ask from our readers a vote on this question. Please send your ballots of fifty cents each to our treasurer, H. W. Hubbard, 56 Reade street, New York.

A free vote, a full vote, and a fair count is our motto.

One dollar will pay for two years.

THE annual meeting at Salem was one of the most successful in the history of the Association. The interest was marked. The morning and afternoon sessions were attended by audiences that filled the Tabernacle at times to its fullest capacity. The evening sessions were crowded. The interest was sustained all the way through. The last was the largest and most enthusiastic meeting of all. When, at a few minutes before ten o'clock, President Washburn, owing to the lateness of the hour, proposed to adjourn without singing, the audience broke forth of its own accord in the grand strains of Old Hundred to the doxology, "Praise God from whom all blessings flow," and the organ speedily took up the notes in sustaining accompaniment.

The able and remarkably germane sermon by Dr. Walker keyed the meeting to the right pitch of spiritual feeling. It permeated all the sessions.

We had feared the meeting might be one of sadness and depression. But the magnificent response that had almost wiped out that ugly, threatening debt of fifty thousand dollars; the spirit of hope and courage that lighted every face; the aggressive tones of the reports; the inspiring nature of the papers and addresses; the unwavering call of the Finance Committee upon the churches to contribute this year \$365,000 to maintain and push and extend the work; the deep spiritual power and tenderness that pervaded the devotional services—all proclaimed a new awakening to a sense of the growing importance and necessity of our work.

If only the spirit of the Salem meeting could be carried to the churches, the \$365,000 would be forthcoming. It was good to be there. It was a mount of privilege. We were permitted to look out upon a field of grand opportunity for the salvation of our beloved land. We felt the inspiration of the call. It was God's own voice we heard. Will the

churches hear it? We have already begun to act. With faith in the churches we propose to go forward. Will the churches sustain us?

FINANCIAL APPEAL.

ADDRESS OF MR. JOHN H. WASHBURN,

CHAIRMAN OF EXECUTIVE COMMITTEE, AT SALEM.

I suppose I am asked to say a few words in respect to the report of the Committee on Finance—on the principle that the words of one who can say, “All of which I saw and part of which I was,” carry more or less weight with them which does not accompany the words of one who has not been in the thick of the fight. Gratifying as that report was to you who heard it, pleasant as was the announcement that the anticipated debt was much less than looked for, to none of you did that report give one-half the pleasure that it does to those who have watched the needs of the treasury, watched the receipts and disbursements during the past year with the anxiety which the committee and the officers of the Association have felt in regard to the outcome. Four months ago it did not seem possible that so favorable a report could be presented, and it is a new evidence to us of the favor of Almighty God and of the regard which the churches have for this work.

If I were a minister and about to preach a sermon on the finances of the American Missionary Association, I think I should take for my text the words, “The barrel of meal shall not waste, neither shall the cruse of oil fail,” for such has been the experience of the Association during the years that are past. God has brought us into many a narrow place, where there was apparently no way out, no light on the right nor the left. The only light came from above, but the light was there, and the way has opened before us, and each time as our need has come, when we have felt that our strength was gone, God has come to our rescue. I will not enumerate instances of that special interference, but I could spend more time than is allotted me in detailing instances of special Providential interference for the relief of this society in its time of need.

I am not now about to make an appeal to you for funds. If the papers and addresses that have been presented to you, setting forth the needs of the South, the work that is upon the hands of the society, the increasing and multiplying crowds that are demanding aid from us—if those appeals have not touched you, no words of mine would open your heart-strings or your purse-strings.

There are two points only to which I wish to call your attention for a moment, that are suggested by the report. You will notice that the receipts of the Association during the past year from legacies were more than sixty thousand dollars less than they were for the year which preceded it, while the contributions of the living and the contributions of

the churches were very considerably in excess of the preceding year. And this reminds us that it is to the living we must look for our daily support. The financial committee have asked you to give us a thousand dollars a day—\$365,000 for the year. We ask now that the living and the churches will give us that money. We do not wish to be put to the necessity of praying that our friends may be taken to Heaven in order that we may have means for carrying on our work ; but as God gives the means while you live, use it in His name and for His sake, and not leave it for us to render thanksgiving to God that another of our friends has left the earth.

The other point is this : I remember hearing once when a minister was being installed over a people that some of them said, "We will pray *God* to make him humble, and *we* will take care that he is poor." We have enough to make us humble, and the demands of the situation are enough to make us poor all the time. We have to live by faith. We have to begin the work of this year, assuming that the churches wish us to do that work at a cost of a thousand dollars a day. Now I ask that you shall not put it upon us at the end of the year to come out with a debt, or to make what is so painful to us all, and so trying to the churches, and so straining to the officers of a benevolent association, that special, urgent, crying appeal at the end of the year to bring us out without a debt. *Give it to us day by day.* It is day by day we ask our Heavenly Father to give us our daily bread. We trust him day by day for it. He does not ask us to go without it until the end of the year, and then give us a supply to make up for the lack. He does not keep us until the end of our days, and then give us the daily bread that we needed every day. Why should you ? We need your gifts every day. There is need enough of faith on the part of the managers of benevolent societies. It is a work of faith from beginning to end. To-day's work is done in the faith that to-morrow God will furnish the means to pay for the work done to-day. Now I ask you, for His sake, give us day by day the rations that we need. Do not ask us to do a month's work, and then wait for a month's pay. Do not ask us to do your work, and then make up the deficiency. Give us each day, each week, the money that you wish us to spend.

The Association will go on with its work. We know that you do not wish us to curtail it. We know that the churches desire that it shall be pushed at least to its present extent, that there shall be no withdrawal. None of you can realize the number of times that sad "No" must be said when new buildings, new schools, new openings are presented for us. "*No*, we have no means. We don't dare to undertake new work." We believe you do not wish us to withdraw from any work to which our hand has been put. Do not then put us to the trial of going month after month, facing the load of debt which will press upon us unless you give us day by day our daily bread.

THIRTY-EIGHTH ANNUAL MEETING
OF THE
AMERICAN MISSIONARY ASSOCIATION.

The 38th Annual Meeting of the American Missionary Association opened at the Tabernacle church in Salem, Mass., on Tuesday, the 21st of October, 1884, at 3 o'clock P. M.

The President, Hon. Wm. B. Washburn, called to order, and Rev. Joshua W. Wellman, D. D., led in devotional services, reading the 72d Psalm and offering prayer.

Rev. J. P. Lane was chosen Secretary, and Revs. Cyrus P. Osborne and Geo. Dustan were chosen Assistant Secretaries.

The following committees were appointed :

On Nominations : D. O. Mears, D. D., Hon. J. M. Foster, S. L. Blake D. D., Rev. J. P. Seabury, Rev. Daniel P. Noyes.

On Business : E. S. Atwood, D. D., Chas. L. Mead, Esq., Hon. J. G. Pollard, Rev. G. M. Boynton, Rev. Jonathan Edwards.

On Arrangements : Henry J. Pratt, Esq., Rev. De Witt S. Clark, H. Augustus Smith, Esq., Chas. H. Hayward, Esq., Walter C. Packard, Esq., James Shatewell, Esq.

The Corresponding Secretary, Rev. Dr. Strieby, made statements respecting the membership and representation of the churches in the annual meeting. The roll was prepared as follows :

ROLL.

Life Members.

Rev. E. K. Alden, D. D., Mass.; Rev. Fred. L. Allen, N. H.; Rev. M. B. Angier, Mass.; Rev. F. D. Ayer, N. H.; Rev. Joseph W. Andrews, Mass.; Rev. D. E. Adams, Mass.; Rev. and Mrs. N. Boynton, Mass.; Jacob Bacon, Mass.; Rev. Pliny S. Boyd, Mass.; Rev. S. L. Blake, D. D., Mass.; Rev. E. H. Byington, Mass.; Clara R. Boyington, Mass.; Rev. Quincy Blakely, N. H.; Rev. John F. Blades, Mass.; Rev. Geo. Beal, Mass.; J. F. Briggs, Mass.; Austin H. Burr, Mass.; Rev. Edward W. Bacon, Ct.; Rev. Thos. M. Boss, Mass.; Rev. Henry E. Barnes, Mass.; Rev. C. C. Carpenter, N. H.; Rev. and Mrs. Temple Cutler, Mass.; Rev. Robert Crawford, D. D., Mass.; Edwin S. Clifford, Mass.; L. W. Carleton, Mass.; Isaac N. Carleton, Mass.; E. L. Champlin, N. Y.; Rev. F. G. Clark, Mass.; Rev. Silas P. Cook, Mass.; Rev. David M. Camp, Ct.; Miss L. G. Cutler, N. H.; Adaline B. Cutler; Rev. A. E. Childs; Josephine Cummings, Mass.; Rev. F. P. Chapin, Mass.; Samuel Chapin, Esq., Mass.; Rev. M. Angelo Dougherty, Mass.; Chas. Duncan, Mass.; Joseph B. Drury, Mass.; Rev. George Dustan, N. H.; Rev. L. R. Denning, D. D., Mass.; Rev. P. B. Davis, Mass.; Rev. E. Dawes, Mass.; Rev. L. R. Eastman, Jr., Mass.; J. L. Eastman, Mass.; Rev. E. C. Ewing, Mass.; Rev. Edward D. Eaton, Ill.; Rev. Thos. A. Emerson, Mass.; Rev. Samuel W. Eddy, Mass.; Rev. J. S. Eastman, N. H.; Col. Franklin Fairbanks, Vt.; Mrs. Franklin Fairbanks, Vt.; Rev. Addison P. Foster, N. J.; Rev. L. Z. Ferris, Mass.; Miss M. M. Fit ch,

Mass.; Rev. Henry C. Fay, N. H.; Rev. Samuel Garland, Me.; J. P. Gould, Mass.; Rev. Geo. Gleason, Mass.; Rev. G. W. Grover, N. H.; Mrs. E. A. Grosvenor, Mass.; Rev. A. H. Hall, Ct.; R. S. Hungerford, Ct.; Rev. S. D. Hosmer, Mass.; E. L. Holt, Mass.; Rev. Geo. E. Hall, N. H.; Rev. W. H. Hubbard, N. H.; Rev. M. A. Howard, R. I.; Rev. Sylvanus Hayward, Mass.; Rev. E. O. Jameson, Mass.; Rev. R. R. Kendall, Mass.; Rev. M. E. Knight, Ct.; Miss M. G. Kelly, N. H.; Rev. H. O. Ladd, N. M.; Rev. Josiah Lord, Mass.; Rev. J. P. Lane, Mass.; Rev. Henry Lawrence, Rev. W. H. Leavell, Mass.; Rev. Benj. F. Learned, Mass.; Rev. Wm. C. Merrill, Mass.; Rev. T. M. Miles, Mass.; Rev. W. A. McGinley, N. H.; Rev. Asa Mann, Mass.; Rev. D. O. Mears, D. D., Mass.; Rev. G. H. Moss, Vt.; Rev. Phineas Merrill, N. H.; Miss H. E. McIntire, N. H.; Rev. C. E. Milliken, N. H.; Charles Nichols, Mass.; Algernon P. Nichols, Mass.; Dea. C. L. Nichols, Me.; Rev. C. P. Osborne, Ct.; Rev. Leonard S. Parker, Mass.; Rev. Geo. Pelton, Mass.; Rev. A. B. Peabody, N. H.; Rev. E. N. Packard, Mass.; Dea. Eben Peabody, Mass.; Rev. G. D. Pike, D. D., Ct.; Rev. A. B. Peffers, Vt.; Rev. Charles M. Palmer, Mass.; Rev. Charles I. Peabody, Mass.; Rev. H. J. Patrick, Mass.; Rev. Dwight M. Pratt, Ct.; Rev. A. E. P. Perkins, Mass.; Sumner Richardson, Mass.; O. Roberts, Mass.; Rev. J. P. Root, R. I.; Rev. Charles B. Rice, Mass.; Rev. T. S. Robie, Mass.; Rev. C. M. Southgate, Mass.; Rev. Geo. F. Stanton, Mass.; Rev. Samuel Skinner, Ct.; Rodolphus Stevens, Mass.; Rev. C. C. Sampson, N. H.; Rev. A. K. Teele, D. D., Mass.; J. P. Thwing, Me.; Rev. W. G. Tuttle, Mass.; Rev. J. G. Trask, Mass.; Geo. Tapley, Mass.; Rev. Jeremiah Taylor, D. D., R. I.; Rev. John Thurston, Mass.; Rev. J. E. Twitchell, D. D., Mass.; Rev. A. Underwood, N. Y.; R. K. Underhill, Mass.; Rev. Chas. Whittier, Me.; Rev. John E. Wheeler, Mass.; John Warner, Mass.; Rev. T. P. Wilder, Mass.; Rev. Lyman Whiting, Mass.; Tyler Waters, Mass.; C. L. Weitzel, Ct.; Rev. F. A. Wilson, Mass.; Rev. J. W. Welman, D. D., Mass.; Rev. Isaac White, N. H.; Rev. Lyman Warner, Mass.; Rev. Geo. L. Walker, D. D., Ct.; Rev. Harding Wood, Mass.; Dea. D. W. Wilcox, Mass.; Dea. H. D. Walker, N. Y.

Delegates.

Rev. W. P. Alcott, Mass.; J. S. Andrews, M. D., Mass.; Rev. F. D. Austin, N. H.; J. H. Bourne, Mass.; Luke Bliss, Mass.; Rev. E. P. Blodgett, Mass.; Rev. Wm. H. Beard, Ct.; Joseph H. Bird, Mass.; W. L. Brakenridge, Mass.; Rev. Harry L. Brickett, Mass.; Rev. Geo. M. Boynton, Mass.; Miss Sarah J. Blanchard, Mass.; L. Backus, Mass.; Rev. J. O. Barrows, N. H.; Alden H. Baker, Ct.; Mrs. Mary K. Beane, Mass.; Miss M. W. Bartlett, Mass.; Dea. W. G. Brown, N. H.; Alfred Brown, Mass.; Mrs. W. L. Blackmer, Mass.; L. G. Chandler, Mass.; Rev. Joshua Coit, Mass.; Rev. John W. Cottrell, Mass.; Rev. L. S. Crawford, Mass.; Miss Nellie M. Clement, N. H.; Mrs. A. B. Cutter, Mass.; Rev. Charles D. Crane, Me.; Rev. P. D. Cowan, Mass.; T. R. Dennison, Mass.; Thomas S. Eaton, Mass.; A. G. Easterbrook, Mass.; Mrs. S. L. Fullerton, Mass.; Rev. Bradford M. Fullerton, Mass.; J. Fullerton, Mass.; A. G. Fullerton, Mass.; Charles H. Guild, Mass.; Ella B. Green, Mass.; Rev. Joshua S. Gay, Mass.; Dea. Augustus Gaylord, N. Y.; Esther G. Gifford, Mass.; Rev. D. W. Goodale, Mass.; Rev. H. M. Grant, Mass.; Mrs. Henry Hooker, Mass.; Rev. R. M. Harlow, Mass.; William Hyde, Mass.; Rev. Charles T. Hawes, Me.; Rev. Winfield S. Hawkes, Mass.; M. H. Hitchcock, Mass.; Henry Hyde, Mass.; W. L. Jones, Mass.; Mr. George Kellogg, Ct.; Mrs. George Kellogg, Ct.; James Kendall, Ct.; Dea. G. E. Kinney, Mass.; Addison Kingsbury, Ct.; Rev. John N. Lowell, Mass.; George Lewis, Me.; Dea. Chas. Lincoln, Mass.; Sarah W. Lawrence, Mass.; J. H. Marsh, Mass.; Rev. R. K. Marlow, Mass.; Rev. J. Merrill, N. H.; Herbert E. Miller, Mass.; Rev. T. Mason, D. D.,

Me.; Mrs. Chas. S. Murkland, Mass.; Rev. Albert F. Norcross, Mass.; Rev. G. A. Mass.; Rev. Geo. A. Perkins, Mass.; H. M. Penniman, N. H.; Mrs. Samuel A. Oviat, Pratt, Mass.; William A. Phelps, Ct.; Mrs. G. A. Pelton, Mass.; Rev. E. B. Palmer, Mass.; Rev. L. M. Pierce, Mass.; Mrs. Horace Pettee, N. H.; H. M. Page, Mass.; Rev. D. M. Richardson, N. H.; Joshua Roberts, Mass.; J. T. Richardson, Mass.; Samuel C. Rockwood, Mass.; Rev. L. D. Sargeant, N. H.; T. J. Stearns, Mass.; Rev. A. C. Swain, Mass.; Henry D. Smith, Ct.; Isaac W. Skinner, Mass.; Mary L. Sawyer; Prof. John Phelps Taylor, Mass.; Rev. P. B. Thayer, Me.; G. H. Tilton, Mass.; Rev. A. S. Twombly, Mass.; Rev. H. E. Valentine, Mass.; Dea. David B. Winter, Mass.

The Treasurer, H. W. Hubbard, Esq., presented his report, which was adopted.

The Assembly united in singing—

“Praise God from whom all blessings flow.”

Rev. Dr. Strieby, on behalf of the Executive Committee, presented the General Survey of the work of the past year. The report was adopted and referred to the several committees to be appointed on the different departments of the work.

The closing half-hour was devoted to the concert of prayer with workers in the field, Rev. Dr. Strieby leading with reading Scriptures and with remarks explaining the nature of this service and the interest centering in it among all the churches and schools of the Association. Rev. J. E. Roy, D. D. followed with words of testimony, and others, in prayers and in songs of praise.

At 5 o'clock adjourned till 7½ in the evening.

EVENING SESSION.

At 7½ o'clock the meeting was called to order by the President.

The Committee on Nominations reported the various committees on the departments of work as follows, and their report was adopted.

Committee on Chinese Missions.—Rev. Alfred A. Hall, Rev. D. W. Waldron, Rev. Marcus Hines, Rev. Charles Whittier, A. M. Rice, Esq., Rev. R. K. Harlow, Rev. J. E. Fullerton.

Committee on Indian Missions.—Rev. Charles M. Southgate, Rev. J. F. Lovering, Rev. George F. Stanton, Rev. T. L. Riggs, Rev. F. A. Allen, Dr. Webster Belden, Rev. E. P. Blodgett.

Committee on Mountain White Work.—Rev. George W. Phillips, Rev. James Powell, D. D., Rev. J. E. Roy, D. D., Rev. Charles R. Seymour, Andrew Smith, Esq., Deacon Samuel Skinner, Rev. Herbert W. Stebbins.

Committee on Educational Work.—Rev. John R. Thurston, Rev. F. D. Ayer, Rev. Edward D. Selden, J. T. Richmond, Esq., Rev. Henry J. Patrick, Rev. Henry M. Grant, Hon. David W. Camp.

Committee on Church Work.—Rev. Henry C. Westwood, D. D., Rev. George R. Leavitt, Rev. O. H. White, D. D., Eleazer Porter, Esq., Phineas Merrill, Esq., W. P. Hubbard, Esq., Rev. R. B. Howard.

Committee on Finance.—Hon. J. J. H. Gregory, Rev. Charles F. Thwing, Rev. Edward N. Packard, Deacon Augustus Gaylord, Hon. William Hyde, Peter E. Vose, Esq., Rev. George Tewksbury, Colonel Franklin Fairbanks.

Rev. Jeremiah Taylor, D. D., read Scriptures and offered prayer.

Rev. Geo. Leon Walker, D. D., preached from the text, Eph. 2:14: "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us."

The congregation united in singing, "All hail the power of Jesus' name."

At the close of this service the sacrament of the Lord's Supper was celebrated, Revs. G. A. Oviatt and F. D. Ayer administering.

At 9:30 P. M. adjourned.

WEDNESDAY, OCTOBER 22—MORNING.

At 8:30 a prayer-meeting was held in the Crombie street church, led by Rev. G. R. Leavitt.

At 9 o'clock the Association met at the Tabernacle church and was called to order by the President. Dr. Lyman Whiting led in prayer.

After a brief service of praise, Rev. Dr. Strieby reported on behalf of the Committee on the Relations of this Association to the American Home Missionary Society.

Voted that this report be referred to a special committee of five to be nominated at once by the Committee on Nominations. The following were nominated and appointed: Rev. S. L. Blake, D. D., Rev. Chas. B. Rice, Col. Franklin Fairbanks, Hon. William Hyde, Rev. J. W. Wellman, D. D.

Rev. Dr. Powell presented a paper on the subject, "Missionary Zeal."

Voted to refer this paper to a special committee. The following were appointed: Rev. J. L. Withrow, D. D., Rev. S. R. Dennen, D. D., Rev. H. E. Barnes.

Rev. Wolcott Calkins, D. D., addressed the meeting on the subject of "Christian Stewardship."

Rev. E. K. Alden, D. D., Secretary of the A. B. C. F. M., offered prayer.

Rev. W. E. Merriman, D. D., addressed the meeting on the subject of "Missionary Motives."

Rev. William I. Sinclair, graduate of Howard University and pastor of a Congregational church in Nashville, Tenn., addressed the meeting, giving an account of his personal experience and education, as a representative of the colored people, and valuable facts showing the progress made among them under the labors of this Association and kindred agencies.

Rev. S. L. B. Speare addressed the meeting on "The Danger Centre of Perils to Our Country."

The morning session closed at 12:30, with benediction by Rev. Dr. Mears.

AFTERNOON SESSION.

At 2 o'clock P. M., the Association re-assembled and was opened by devotional services led by Rev. L. M. Angier.

The Committee on Nominations reported a list of officers to be voted for at a future session. The report was accepted.

Rev. Alfred A. Hall reported on behalf of the Committee on Chinese Missions, and supplemented the report with an address on the subject. He was followed by Rev. D. W. Waldron, who gave account of a Chinese Sunday-school in Boston. The report of the Committee was accepted and referred to the Executive Committee with authority to print.

Rev. Charles M. Southgate, on behalf of the Committee on Indian Missions, reported and addressed the assembly. He was followed by Rev. Geo. W. Stanton in discussion of this subject. The report was accepted and referred to the Executive Committee with authority to print.

Rev. Geo. W. Phillips, on behalf of the Committee on Mountain White Work, presented a report, which, after discussion by Mr. Phillips, Rev. Dr. Roy, Field Superintendent, and Rev. Dr. Powell, was accepted and referred to the Executive Committee with authority to print.

At 5 o'clock adjourned with benediction by Rev. Geo. M. Boynton.

EVENING SESSION.

The evening session opened at 7:30 o'clock at the South church. In the absence of the President, Rev J. E. Twitchell, D. D., presided. After an anthem by the choir, prayer was offered by Rev. Cyrus Wallace, D. D., and the congregation united in singing "My faith looks up to thee."

Field reports and addresses were given as follows :

Rev. Horace Bumstead, D. D., Professor in Atlanta University, Ga., read a paper on "The Mutual Helpfulness of the Races as an Element of Missionary Work."

Butler R. Wilson, Esq., graduate of Atlanta University, Ga., gave an address on the "Development and Progress of the Colored People since 1865."

Rev. W. S. Alexander, D. D., for nine years President of Straight University, New Orleans, La., gave an address on the topic "Has the Congregational Church a Mission in the South?"

Rev. T. L. Riggs, Missionary at Oahe, Dakota, gave an address on "The Work among the Indians."

Miss Sparrow, of Boston, sang, by request, "Watchman, tell us of the night."

At 3:30 o'clock the Convention adjourned with benediction by Rev. Geo. R. Leavitt.

THURSDAY, OCTOBER 23.—MORNING.

At 8 A. M. prayer meetings were held, in the Crombie street church,

led by Rev. Wm. A. Sinclair, and for ladies only in the Tabernacle chapel, led by Miss Emerson, Secretary of the Woman's Bureau.

At 9 o'clock the meeting was called to order at the Tabernacle church by the President, and united in singing "Joy to the world, the Lord has come."

Rev. Chas. Williams led in prayer.

The minutes were read and approved.

On motion of Rev. G. W. Phillips, the Committee on Nominations were instructed to present the name of one to be elected as an Assistant Corresponding Secretary.

Rev. J. L. Withrow, D. D., on behalf of the Special Committee on Dr. Powell's paper reported. The report was accepted.

Rev. S. L. Blake, D. D., on behalf of the Special Committee on Dr. Strieby's paper, reported, recommending its adoption.

On the motion for adoption, Prof. Bumstead, of Georgia, addressed the meeting; also Rev. Drs. Blake, Strieby, Roy and others. The report was adopted.

Voted that Revs. Henry A. Hazen, Henry C. Fay and F. P. Chapin be a committee to receive and count the ballots for officers and announce the result.

Rev. John R. Thurston, on behalf of the Committee on Educational Work, reported, supplementing the report with an address.

The congregation united in singing "The nations round the earth rejoice."

Rev. F. D. Ayer addressed the meeting, and was followed by Rev. E. G. Selden.

The report was adopted and referred as usual.

Rev. Henry C. Westwood, D. D., on behalf of the Committee on Church Work, reported, supplementing the report with an address.

Rev. W. H. Leavell offered prayer.

Rev. Geo. R. Leavitt gave an address on the subject of the report, and was followed by Rev. O. H. White, D. D.

The report was accepted and referred as usual.

The Committee to receive and count the ballots reported the election of the following officers :

PRESIDENT.

HON. WM. B. WASHBURN, LL.D., Mass.

VICE-PRESIDENTS.

Rev. C. L. GOODELL, D. D., Mo.

Rev. A. J. F. BEHREND, D. D., N. Y.

Rev. F. A. NOBLE, D. D., Ill.

Rev. ALEX. MCKENZIE, D. D., Mass.

Rev. D. O. MEARS, D. D., Mass.

CORRESPONDING SECRETARY.

Rev. M. E. STRIEBY, D. D.

ASSISTANT CORRESPONDING SECRETARY.

Rev. JAS. POWELL, D. D.

RECORDING SECRETARY.

REV. M. E. STRIEBY, D. D.

TREASURER.

H. W. HUBBARD.

AUDITORS.

W. H. ROGERS.

PETER MCCARTEE.

EXECUTIVE COMMITTEE.

For Three Years.

Rev. LYMAN ABBOTT, D. D.

Gen. CLINTON B. FISK.

A. S. BARNES, Esq.

Rev. J. R. DANFORTH.

Rev. A. P. FOSTER.

For Two Years.

S. B. HALLIDAY.

CHAS. L. MEAD, Esq.

SAMUEL HOLMES, Esq.

SAUEL S. MARPLES, Esq.

ELBERT B. MONROE, Esq.

For One Year.

Rev. J. E. RANKIN, D. D.

Rev. J. L. WITHROW, D. D.

Rev. S. H. VIRGIN.

Rev. WM. H. WARD, D. D.

JOHN H. WASHBURN, Esq.

Rev. Dr. Powell, in behalf of the churches of Madison, Wis., invited the Association to hold its next annual meeting in that city. Voted to accept the invitation.

At 12:30 o'clock adjourned until 2 P. M.

AFTERNOON SESSION.

The afternoon session opened at 2 o'clock with singing, "He lives! the great Redeemer lives," and prayer by Rev. Henry C. Fay.

Rev. J. E. Roy, D. D., read a paper on the First Woman's Missionary Bureau.

Miss D. E. Emerson, the Secretary of the Woman's Bureau, presented a report on the work.

Miss Frances Yeomans, missionary at Talladega, Ala., read a paper on the work for women in the South.

Miss Susan Webb, a missionary at Santee Agency, read a paper on the work for women among the Indians.

Miss M. L. Irvine chanted the 23d Psalm in the Dakota language.

Mrs. A. A. Myers, missionary in Kentucky, read a paper on the work for women among the mountain whites.

The congregation united in singing "The morning light is breaking."

Col. Franklin Fairbanks, on behalf of the Committee on Finance, reported, supplementing the report with an address. He was followed by Hon. J. J. H. Gregory, and he was followed by Rev. E. N. Packard. The report was accepted and referred in the usual way.

At 5 o'clock adjourned until evening, with benediction by Rev. Dr. Strieby.

EVENING SESSION.

At 7:30 o'clock assembled at the South church. After an anthem by the choir, Rev. Asa Bullard, D. D., led in prayer.

John H. Washburn, Esq., gave an address on the subject of the Report of the Committee on Finance. Rev. C. F. Thwing followed on the same subject.

Rev. Reuen Thomas, D. D., gave an address on "The Supreme Questions of Statesmanship Involved in the Work of the A. M. A."

The congregation united with the choir in singing "On the mountain tops appearing."

Rev. Edward D. Eaton addressed the meeting on the future of the negro woman of America.

Rev. A. H. Plumb, D. D., gave an address on "The Problem of Missions to Christianize Christendom, in order that the Pagan Nations, as such, may be Converted to Christ before they are Converted to Infidelity."

Rev. Dr. Powell presented the following minute, which, by a unanimous vote, was adopted.

We desire to express, and to have placed on record, our heartfelt thanks to the good people of Salem and vicinity, who have so kindly given the generous hospitality of their homes to us who have been in attendance at this, the thirty-eighth Annual Meeting of the American Missionary Association. We have come from the North and the South, the East and the West, sat down at their tables, and been made to feel that we were heartily welcome; also to the Congregational churches of Salem for the use of their houses of worship. To the Rev. Dr. Atwood and Rev. De Witt S. Clark, and the able Committee of gentlemen associated with them, we are under special obligations for their gifts of time, money and personal service that entered into their preparation for our coming and their providing for us while here. Nor would we forget the boys, whose willing feet and hands have been subject to our call.

We make grateful mention of the kindness of Mr. S. F. Smith, Supt. of the Salem District of the N. E. Telephone Company, for putting a telephone in the Tabernacle for our special use; to Mr. J. F. Dalton, the Postmaster, for furnishing us with special mail facilities; and to the County Commissioners for the privileges of public buildings.

We also desire to express our indebtedness to Mr. Theodore Emerson, who has led us in song at our business sessions, and to the choirs whose voices have lifted us in praise in the services at eventime; and last, though not least, to the press for furnishing the public with a daily report of our proceedings.

Rev. Dr. Atwood, on behalf of the people of Salem, responded to the vote of thanks.

Voted to refer the minutes of this meeting to the Executive Committee for publication.

Adjourned at 9:45 P. M.

Attest :

JAMES P. LANE, Secretary.

TREASURER'S REPORT OF THE AMERICAN MISSIONARY ASSOCIATION FOR THE YEAR
ENDING SEPTEMBER 30, 1884.

EXPENDITURES.

The South.

Washington, D. C. Howard University:		
Salaries, Theological Department.....	\$2,850.00	
" Paid by Income Fund.....	1,274.46	
		\$4,124.46
Washington, D. C. Lincoln Mission:		
Salary of Pastor and Lady Missionary.....	\$1,403.75	
General Expenses of Mission.....	411.97	
		1,815.72
Baltimore, Md.:		
Salary of Pastor.....		187.50
Hampton, Va.:		
Salary of Pastor, in part.....	\$500.00	
Specials.....	209.00	
		709.00
Wilmington, N. C. Normal School:		
Salary of Pastor, eight Teachers and Missionary.....	\$3,216.85	
Repairs.....	434.87	
Land.....	143.58	
General Expenses (of which Students paid as Tuition \$1,847.65).....	2,807.16	
		6,602.46
Raleigh, N. C.:		
Salary of Pastor.....		977.26
Dudley, N. C.:		
Salary of Pastor.....	\$844.40	
Repairs.....	91.00	
		735.40
McLeansville, N. C.:		
Salary of Pastor.....		751.73
Hillsborough, N. C.:		
Salary of Pastor and one Teacher (of which Students paid as Tuition \$19.13).....		616.42
Woodbridge, N. C.:		
Salary of Pastor and one Teacher.....		806.63
Beaufort, N. C.:		
Salary of Pastor and one Teacher.....		206.00
Lassiter's Mills, N. C.:		
Salary of Pastor and one Teacher.....		377.56
Pekin, N. C.:		
Salary of Pastor.....	225.00	
General Expenses.....	105.56	
		330.56
Oaks, N. C.:		
Salary of Pastor and Missionary.....	269.85	
General Expenses.....	105.50	
		375.35
Troy, N. C.:		
Salary of Pastor.....		342.00
Kittrell, N. C.:		
Salary of Teacher.....	\$219.53	
General Expenses (of which Students paid as Tuition on Salary and Expenses \$65).....	22.25	
		241.78
Charleston, S. C. Avery Institute:		
Salary of Pastor and twelve Teachers.....	\$4,993.56	
General Expenses (of which Students paid as Tuition \$2,744).....	3,128.06	
		8,121.62
Greenwood, S. C. Brewer Normal School:		
Salary of Pastor and two Teachers.....	\$850.45	
General Expenses.....	76.26	
		926.71
Orangeburg and Lady's Island, S. C.:		
Salary of Pastor and Lady Missionary.....		167.00
Atlanta, Ga. Atlanta University:		
Appropriation.....	\$4,000.00	
Specials.....	4,904.70	
		8,904.70
Atlanta, Ga. Storrs School:		
Salary of Pastor, seven Teachers and Missionary.....	\$3,366.92	
Repairs.....	251.47	
General Expenses (Students paid as Tuition on Salary and Expenses \$2,146.37).....	\$2,022.63	
		5,641.02

Macon, Ga. Lewis High School:			
Salary of Pastor and seven Teachers.....	\$3,367.90		
Furniture and Repairs.....	395.15		
General Expenses (of which Students paid as Tuition \$1,330.71).....	2,004.49		
Slater Fund, Industrial Department	200.00		5,867.54
Savannah, Ga. Beach Institute:			
Salary of Pastor and seven Teachers and Missionary.....	\$2,489.74		
Furniture and Repairs	177.55		
General Expenses (of which Students paid as Tuition \$1,226.65).....	2,443.01		5,110.30
Marietta, Ga.:			
Salary of Pastor.....			540.00
Athens, Ga.:			
Salary of Pastor and two Teachers....			756.00
Byron, Ga.:			
Salary of Pastor	420.00		
Parsonage	150.00		570.00
Cypress Slash, Ga.:			
Salary of Pastor.....			430.00
Woodville, Ga.:			
Salary of Pastor.....			330.00
Miller's Station, Ga.:			
Salary of Pastor			455.00
McIntosh, Ga. Dorchester Academy:			
Salary of Pastor, two Teachers and Missionary.....	1,132.85		
General Expenses (of which Students paid as Tuition \$202.25)	419.04		1,551.89
Thomasville, Augusta, Albany, Cuthbert and Stone Mountain, Ga.:			
Salary of Teachers.....			430.00
St. Augustine, Fla.:			
Salary of two Teachers..			374.53
Orange Park, Fla.:			
Salary of Pastor.....			253.00
Talladega, Ala. Talladega College:			
Salary of President, Pastor and sixteen Teachers	9,071.69		
Insurance	101.00		
Furniture and Repairs.....	703.75		
General Expenses (Students paid as Tuition \$1,418.92), Boarding and School Department	4,101.52		
Agricultural Department.....	2,510.37		
Slater Fund, Industrial Department.....	2,000.00		18,488.33
Kymulga, Ala.:			
Salary of Pastor.....			130.00
Childersburg, Ala.:			
Salary of Pastor.....			663.50
Anniston, Ala.:			
Salary of Pastor.....	300.00		
Insurance.....	7.40		307.40
Alabama Furnace, Ala.:			
Salary of Pastor.....			300.00
Tecumseh, Ala.:			
Salary of Pastor.....			240.00
Montgomery, Ala.:			
Salary of Pastor.....	1,091.59		
Repairs.....	149.33		1,240.92
Mobile, Ala. Emerson Institute:			
Salary of Pastor and nine Teachers.....	3,911.72		
General Expenses (of which Students paid as Tuition \$1,663.25) ..	2,061.86		5,973.58
Athens, Ala. Trinity School:			
Salary of Pastor and four Teachers.....	1,389.38		
Furniture and Repairs	741.75		
General Expenses (of which Students paid as Tuition \$451.35).....	974.64		3,105.77
Marion, Ala.:			
Salary of Pastor and one Teacher.....	1,062.43		
Repairs.....	150.57		1,213.00
Selma, Ala.:			
Salary of Pastor and Lady Missionary.....	1,588.85		
Specials.....	82.42		1,671.27
Florence, Ala.:			
Salary of Pastor and one Teacher...	843.30		
Repairs.....	16.30		859.60
Birmingham, Ala.:			
Salary of Pastor.....	480.00		
Land and Building.....	952.77		1,432.77

Jonesboro, Tenn. Warner Institute :		
Salary of Teacher.....	532.00	
Insurance.....	63.12	
Land.....	550.00	
Furniture and Repairs.....	503 01	
General Expenses (of which Students paid as Tuition \$259.40).....	259.86	
		1,907.99
Knoxville, Tenn. :		
Salary of Pastor		600.00
Nashville, Tenn. Fisk University :		
Salary of President Pastor and eighteen Teachers....	11,478.13	
Furniture and Repairs	4,309.92	
General Expenses of Boarding and School Departments (of which Students paid as Tuition \$3,153.88).....	7,015.80	
Slater Fund, Industrial Department.....	1,525.00	
		24,328.85
Nashville, Tenn. Third Congregational Church :		
Salary of Pastor.....	325.00	
Church Lot.....	616.52	
		941.52
Nashville, Tenn. Howard Chapel :		
Salary of Pastor		590.00
Chattanooga, Tenn.:		
Salary of Pastor and Lady Missionary	1,127.68	
Specials	946.00	
		2,073.68
Memphis, Tenn. Le Moyne School :		
Salary of Pastor and eleven Teachers....	3,542.37	
Insurance	37.91	
Furniture and Repairs.....	1,928.42	
Loan on Church Building.....	400 00	
General Expenses (of which Students paid as Tuition \$1,883.20).....	2,432.09	
Building (Addition).....	2,000.00	
Slater Fund, Industrial Department.....	500.00	
		10,840.79
Grand View, Tenn. :		
Building School.....		500.00
Jellico, Tenn. :		
Salary of Teacher.....	225.00	
Lot.....	25.00	
		250.00
Whiteside, Tenn. :		
Salary of Teacher		80.00
Pleasant Hill, Tenn. :		
Salary of Teacher.....	144.85	
General Expenses.....	4.90	
		186.75
Lexington, Ky. Normal Institute:		
Salary of four Teachers.....	1,344.00	
General Expenses (of which Students paid as Tuition \$639.35).....	1,555.72	
		2,899.72
Louisville, Ky. :		
Salary of Pastor		475.00
Woodbine, Ky.:		
Lot		50.00
Williamsburg, Ky. Academy :		
Salary of Pastor and two Teachers and Missionary.....	2,407.87	
School Building and Furniture.....	2,478.43	
General Expenses (Students paid as Tuition on Salary and Expenses \$495.50).....	213.61	
		5,099.91
Clover Bottom, Ky.:		
Salary of Teacher.....		210.00
Berea, Ky.:		
Incomes		260.54
Kentucky Mountain Work :		
Traveling Expenses.....		300.00
Tougaloo, Miss. Tougaloo University :		
Salary of President, Pastor and fifteen Teachers.....	6,607.59	
Furniture	1,699 02	
General Expenses (of which Students paid as Tuition \$1,079.95, and State Appropriation \$3,000)	5,661.88	
Slater Fund, Industrial Department.....	1,500.00	
		15,468.49
Hazlehurst and Caledonia, Miss.:		
Salary of Pastor and Teachers.....		130.00
Jackson, Miss.:		
Salary of Pastor.....	600.00	
Furniture.....	100.00	
Lot.....	525.00	
		1,225.00

Meridian, Miss.:			
Salary of Teacher.....	380.00		
Lot.....	507.10		887.10
New Orleans, La. Straight University:			
Salary of President, Pastor and twelve Teachers, and Lady Missionary.....	6,005.07		
Furniture and Repairs.....	1,751.58		
Insurance.....	139.07		
General Expenses, Boarding and School Department (of which Students paid as Tuition \$2,024.50).....	4,059.39		11,955.11
New Orleans, La. Morris Brown Church:			
Salary of Pastor.....		120.00	
New Iberia and Belle Place, La.:			
Salary of Pastor.....		212.00	
Grand Bayou, La.:			
Church Building.....		100.00	
Austin, Tex. Tilotson Collegiate and Normal Institute:			
Salary of President, six Teachers and Missionary.....	3,860.49		
Specials (Set aside for New Building).....	1,156.45		
Furniture and Repairs.....	866.98		
General Expenses, Boarding and School Department (of which Students paid as Tuition \$2,318.88).....	4,544.40		
Slater Fund, Industrial Department.....	600.00		11,028.32
Corpus Christi, Tex.:			
Salary of Pastor.....		400.00	
Flatonia, Tex.:			
Salary of Pastor and Teacher.....	511.12		
General Expenses.....	33.62		544.74
Paris, Tex.:			
Salary of Pastor.....		544.60	
Goliad, Tex.:			
Salary of Pastor and Teacher.....		461.95	
Helena and Luling, Tex.:			
Salary of Pastor and Teacher.....		333.52	
Dodds, Tex.:			
Salary of Pastor.....	\$130.00		
House and Lot.....	300.00		430.00
Little Rock, Ark.:			
Salary of Pastor, Teacher and Missionary.....	\$728.30		
Furniture.....	215.25		
General Expenses (of which Students paid as Tuition \$110.50).....	660.10		
Specials for Smith College Building.....	300.00		1,903.65
Fayetteville, Ark.:			
Salary of Pastor and one Teacher.....	\$596.60		
Furniture and Repairs.....	133.20		729.80
Topeka, Kan.:			
Salary of Pastor and one Teacher.....	\$1,410.51		
Furniture and Repairs.....	223.00		
General Expenses (of which Students paid as Tuition \$104.16).....	304.27		1,939.78
Eureka, Kan.:			
Salary of Pastor.....		180.00	
Lawrence, Kan.:			
Salary of Pastor.....		365.00	
Insurance Fund.....		4,500.00	
Salary of Field Superintendent.....	\$2,500.00		
Traveling Expenses, Stationery, etc.....	1,123.94		3,623.94
Expenses of Institutes.....		100.00	
Expenses of Educational Exposition.....		125.00	
Traveling Expenses, Expressage, Telegrams, etc.....		461.43	
Salary of Supt. of Education.....	\$2,500.00		
Traveling Expenses, Stationery, etc.....	1,125.40		3,625.40
			\$208,211.80
The Chinese.			
Salary of Superintendent and Teachers.....	\$6,936.25		
Rent of Mission Building.....	2,062.00		
General Expenses.....	661.25		
Payment on Account Property.....	4,841.95		14,501.45

The Indians.

ante Agency :		
Salary of Supt. and Missionaries and Native Helpers....	\$6,884.76	
New Dining Hall.....	8,887.51	
General Expenses, Boarding and Industrial Depart- ments	8,631.37	24,403.64
Fort Sully, Standing Rock and Cheyenne Agencies :		
Salary of Supt., Missionaries and Native Helpers.....	\$3,105.80	
Publication Expense.....	200.00	
General Expenses	1,132.52	4,438.32
Fort Berthold Agency :		
Salary of Missionaries.....	\$1,269.66	
General Expenses.....	800.57	2,070.23
Total for Dakota Missions.....		\$30,917.53
Skokomish Mission :		
Salary of Pastor.....		400.00
Teacher and Student Aid, Hampton N. & A. Inst.....		1,270.00
Sundry Expenses		622.76
		33,204.95

Foreign Missions.

Superintendent, Missionaries, etc., for Mendi, Income paid to "United Brethren"	\$5,149.69	
Support of Aged Missionary, Jamaica, W. I.....	88.54	5,238.63

Publications.

American Missionary, 22,000 monthly....	\$7,293.16	
Less amounts received from subscribers, \$729.50 }		
Less amounts received from advertising, 1,437.83 }	2,167.33	
		5,125.83
Annual reports, 1,440 copies....		332.00
Pamphlets, Circulars, etc.....		317.13
Electro Plates.....		228.42
Life Certificates		106.90
Traveling Expenses, etc.....		93.53
Postage		201.24
Clerk hire.....		893.13
Incidental Expenses.....		53.54
		7,351.72

Agencies.

NEW YORK OFFICE :		
Rev. Jas. Powell, D.D., Asst. Sec'y (part of year).....	2,045.00	
Traveling Expenses.....	275.64	
Moving and Office Furniture.....	550.00	
Circulars, etc.....	84.32	2,954.96
EASTERN DISTRICT—Boston Office :		
Rev. C. L. Woodworth, D. D., Dist. Sec'y	2,500.00	
Traveling Expenses, Dist. Sec'y	173.23	
Rev. Lewis Grout, Agent 7 mos. to Apr. 30.....	525.00	
Traveling expenses of Agent.....	160.24	
Clerk for Dist. Sec'y.....	540.00	
Pamphlets	150.98	
Stationery, Postage, etc.....	341.12	
Rent and Heating of Rooms	627.31	
Trav. Exp. of Missionaries while Collecting	206.39	5,224.27
MIDDLE DISTRICT—Hartford Office :		
Rev. G. D. Pike, D.D., Dist. Sec'y.....	2,500.00	
Traveling Expenses, self and others.....	369.67	
Moving and Office Furniture.....	207.00	
Circulars, etc.....	88.48	3,165.15
WESTERN DISTRICT—Chicago Office :		
Rev. Jas. Powell, D.D., Dist. Sec'y (part of year).....	1,038.32	
Traveling Expenses	310.49	
Rev. C. W. Shelton, Dist. Sec'y (part of year).....	1,141.65	
Traveling Expenses	136.71	
Clerk	308.96	
Printing, Postage, Stationery, etc	282.06	3,218.19

Administration.

Rev. M. E. Strieby, D.D., Cor. Sec'y.....	3,500.00	
Clerk for Cor. Sec'y.....	720.00	
H. W. Hubbard, Treasurer.....	2,500.00	
Clerk for Treasurer.....	1,033.00	
Secretary for Woman's Bureau and Clerk for Southern Field Dep., Miss D. E. Emerson.....	1,000.00	
Clerk for Secretary Woman's Bureau.....	720.00	
		<u>9,473.00</u>

Miscellaneous.

Rent.....	1,500 60	
Care of Rooms.....	376.00	
Books and Stationery.....	353.27	
Pamphlets.....	220.42	
Clerk hire.....	124 99	
Furniture.....	86.59	
Fuel.....	59.25	
Rent of Safe Deposit Box.....	40.00	
Postage.....	704.47	
Traveling Expenses.....	464.71	
Expressage, Telegrams, etc.....	485.69	
		<u>4,415.39</u>
Wills and Estates.....	1,561.95	
Annual Meeting.....	2,076.21	
Annuity Account.....	553.17	
Amounts refunded, sent to Treasurer by mistake.....	277.53	
		<u>\$301,928.37</u>

RECEIPTS.

From Churches, Sabbath-schools, Missionary Societies and Individuals.....	\$164,056.77	
“ Estates and Legacies.....	64,559.42	
“ Income, Sundry Funds.....	9,705 01	
“ Tuition and Public Funds.....	28,200.25	
“ Rents.....	798 50	
“ United States Government for Education of Indians.....	11,495.19	
“ Slater Fund, paid to Institutions.....	6,323.00	
“ Sale of Property.....	2,454.05	
		<u>\$287,594.19</u>
Balance on hand September 30, 1883.....		548.32
		<u>\$288,142.51</u>
Debt September 30, 1884.....		13,785.86
		<u>\$301,928.37</u>

Endowment Funds Received 1883-1884.

Theological Department, Howard University.....	\$13,900.00	
Hastings Scholarship for Atlanta University.....	1,000.00	
		<u>14,900.00</u>

This is to certify that we have examined the accounts of H. W. Hubbard, Treasurer of the American Missionary Association, for the fiscal year ending Sept. 30, 1884, with the vouchers, and find the same correct, as stated in above account.

W. A. NASH, }
W. H. ROGERS, } Auditors.

NEW YORK, Oct. 16, 1884.

The receipts of Berea College, Hampton N. and A. Institute, and Atlanta University are added below as presenting at one view the contributions for the general work in which the Association is engaged :

American Missionary Association, General Fund.....	\$287,594.19	
“ “ “ Endowment Fund.....	14,900.00	
		<u>\$302,494.19</u>
Berea College.....	13,503.92	
Hampton N. and A. Institute.....	79,218.59	
Atlanta University.....	10,615.00	
		<u>\$407,831.70</u>

Summary of Receipts During the Year 1883-1884.

Oct. 1, 1883, to SEPT. 30, 1884.

<i>Maine.</i>			<i>North Carolina.</i>		
Donations.....	\$5,199.31		Tuition.....	1,931.78	
Legacies.....	35.00		Donations.....	124.48	
		\$5,234.31			2,056.26
<i>New Hampshire.</i>			<i>South Carolina.</i>		
Donations.....	4,311.37		Tuition.....	2,744.00	
Legacies.....	1,954.24		Donations.....	200.34	
		6,265.61			2,944.34
<i>Vermont.</i>			<i>Georgia.</i>		
Donations.....	6,067.82		Tuition.....	4,885.98	
Legacies.....	679.00		Rent.....	104.00	
		6,746.82	Donations.....	1,049.01	
<i>Massachusetts.</i>					6,038.99
Donations.....	54,714.20		<i>Alabama.</i>		
Legacies.....	14,290.65		Tuition.....	3,533.52	
		69,004.85	Rent.....	100.00	
<i>Rhode Island.</i>			Donations.....	692.07	
Donations.....	3,877.23				4,325.59
Legacies.....	314.89		<i>Tennessee.</i>		
		4,192.12	Tuition.....	5,332.33	
<i>Connecticut.</i>			Rent.....	408.70	
Donations.....	25,412.00		Donations.....	1,698.23	
Legacies.....	17,154.74				7,439.26
		42,566.74	<i>Mississippi.</i>		
<i>New York.</i>			Tuition.....	4,079.75	
Donations.....	14,223.88		Rent.....	89.25	
Legacies.....	4,074.10		Donations.....	37.68	
		18,297.98			4,206.68
<i>New Jersey.</i>			<i>Louisiana.</i>		
Donations.....	2,252.57		Tuition.....	2,024.50	
Legacies.....	400.00		Donations.....	25.00	
		2,652.57			2,049.50
<i>Pennsylvania.</i>			<i>Missouri.</i>		
Donations.....	976.44		Legacies.....	5,000.00	
Legacies.....	16,357.77		Donations.....	436.10	
		17,334.21			5,436.10
<i>Maryland.</i>			<i>Kentucky.</i>		
Donations.....		339.22	Tuition.....	1,134.85	
<i>District of Columbia.</i>			Rent.....	16.00	
Donations.....		376.43	Donations.....	30.00	
<i>Ohio.</i>					1,180.85
Donations.....	8,426.97		<i>Arkansas.</i>		
Legacies.....	2,150.00		Tuition.....	110.50	
		10,576.97	Donations.....	15.00	
<i>Indiana.</i>					125.50
Donations.....		137.60	<i>Florida.</i>		
<i>Illinois.</i>			Rent.....	34.55	
Donations.....	11,010.52		Donations.....	242.00	
Legacies.....	801.09				276.55
		11,811.61	<i>Texas.</i>		
<i>Michigan.</i>			Tuition.....	2,318.88	
Donations.....		5,222.13	Rent.....	36.00	
<i>Wisconsin.</i>			Donations.....	14.45	
Donations.....	3,285.24				2,369.33
Legacies.....	227.26		<i>Slater fund.</i>		6,325.00
		3,512.50	<i>Foreign Countries.</i>		
<i>Iowa.</i>			Donations.....		395.53
Donations.....	3,563.14		From sale of land.....		2,454.05
Legacies.....	1,120.68		United States Government		
		4,683.82	for support of Indians...		11,495.19
<i>Minnesota.</i>			<i>Incomes.</i>		
Donations.....		1,961.42	Howard U.....	1,274.46	
<i>Kansas.</i>			Atlanta U.....	582.08	
Donations.....		575.33	Talladega College.....	1,140.00	
<i>California.</i>			Fisk U.....	232.44	
Donations.....		6,086.95	Le Moyne School, Mem-		
<i>Nebraska.</i>			phis, Tenn.....	528.25	
Donations.....		633.45	Berea College.....	260.54	
<i>Oregon.</i>			Straight U.....	561.30	
Donations.....		113.05	General Fund.....	200.00	
<i>Territories.</i>			Avery Fund.....	4,925.94	
<i>Virginia.</i>					9,705.01
Donations.....		37.00			\$287,594.19

REPORTS OF COMMITTEES.

REPORT ON CHINESE MISSIONS.

BY REV. A. H. HALL, CHAIRMAN.

Your Committee to whom was referred that part of the statement of the Executive Committee on Chinese Missions would report as follows :

We are furnished this year with a review of the Chinese Missions on the Pacific Coast from the beginning in 1870. The fourteen years' work is put before us rather than the special work of the last twelve months. We are, therefore, the better able to judge of actual results. The genuine growth is to be measured by long intervals.

The comparison between 1884 and 1883 might not show any very considerable gain. But the contrast between the beginning and the end of a decade testifies to the unmistakable "work which God hath wrought."

The year 1870 opens with 4 teachers and 329 scholars. This year closes with 27 teachers and 1,864 scholars, a gain of nearly seven-fold. In 1876 there were 36 Chinese members in the Bethany Church, San Francisco. In 1884 the number had advanced to 91.

To the three Chinamen received in 1870 into the first church at Oakland—these being the first admitted to membership in any English-speaking church—thirty-three have been added from the mission-school of this church. A like number from this same school has been distributed among the membership of the other churches. For the year just passed, 191 are enrolled as having forsaken idol worship, and 118 as giving evidence of conversion. But more significant than the quantity of these Chinese converts, is the quality of their Christian life. Ten years of testing, in the midst of peculiar temptations, have shown as much steadfastness as could be found among the same number taken from any church membership.

No statement is made as to the amount of money contributed this year by the Chinese for the support of the Mission. But if the last year may serve as a guide, in which they are credited with \$5,000 out of the \$12,000 expended, we are sure they have not been found wanting in generous offerings.

The success of these years is the more remarkable, because it has been realized in the face of a strong prejudice. The effect of the Exclusion Act has been seen not only in the lukewarm support of the work by those in sympathy with the bill, but also in the ill-will awakened in the Chinamen who suffered by it.

In the face of this two-fold prejudice, the results are unexpectedly hopeful.

But when we remember that the statement before us is simply the story of one organization—when to the results of the work of this Association we add the like achievements of other societies, when as far back as 1870, we could count 300 Chinese members of Protestant churches, 700 members of Y. M. C. Associations, 750 connected with mission schools, 1,000 taught in the Sunday-schools of the land; when of the 4,000 in New York and Brooklyn alone, 1,000 are to-day under Christian training—surely this aggregate result of Chinese missions does more than stir our hopes. It awakens profoundest gratitude and admiration.

Your Committee desires to voice the sentiment of that Christian principle on which our nation was founded, that the doors shall not be closed to *any particular race*.

Special mention should be made in this report of the accession this year of 14 Christian Chinamen to the missions of the American Board in South China. The problem of the conversion of China will be simplified, if not settled, when the

emigrant who left his native land a heathen goes back to that land a Christian, trained for service.

One part of the field of Chinese Missions has not yet been occupied by this Association. Your Committee would commend this section of the work as promising largest results, even though to many the field seems very unpromising. Little or nothing is being done for the salvation of Chinese women. Two denominations, the Methodist and Presbyterian, have accomplished something in this direction. The difficulties are very great. The character of the majority of these women renders them well-nigh inaccessible. Their presence to the number of hundreds in San Francisco alone is debasing beyond expression. The mission for the men has to contend with this as the most serious obstacle to its work. Two things are needed. First, means to carry on the work. The resources of this Association must be largely increased, if it is to enter this field at all. These resources should be forthcoming, that the field may be entered at once; and the second thing needed is a force of Christian women who will reach out after these fallen ones. The barriers which their debased moral sense has put about their desolate lives will fall before a consecrated womanhood. The salvation of woman is the salvation of China. The obstacles, 'tis true, are very great, but in spite of the "many adversaries, a great and an effectual door is opened."

REPORT OF THE COMMITTEE ON THE INDIAN WORK.

BY REV. C. M. SOUTHGATE, CHAIRMAN.

The distinctive points in the report on the Indian work are these :

The occupation and development of the fields recently received from the American Board.

The enlargement of accommodations, especially for industrial work.

Co-operation with the United States Government by supplying or nominating teachers where the Government has erected buildings.

Development of Christian manhood among the Indians, as appears in their appeals for more schools, their generosity in supporting their own churches, and especially the aggressive work of the Dakota Indian Home Missionary Society.

Growth in numbers and spiritual power among the churches.

The detailed account of the Indian work goes much beyond the report in showing discouragement and hindrance nowhere, everywhere human skill and divine blessing.

The Committee cordially re-affirm the fitness of the exchange which concentrated the work of the Association in this country, and the vigorous grasp with which the new responsibilities have been taken in hand in the directions recommended by the Special Committee one year ago.

They indorse emphatically the prominence given to *industrial education*, a characteristic which distinguishes this Association from our other missionary societies, without which it could not do its peculiar work. Thrifty labor is part of the Biblical conception of manhood. Its indorsement comes from the ivory palace in Jerusalem, the tent-loft at Corinth, and the carpenter shop in Nazareth. To quote one most qualified to speak : "In all men education is conditioned not alone on an enlightened head and a changed heart, but very largely on a routine of industrious habits, which is to character what the foundation is to the pyramid. The summit should glow with a divine light, interfusing and qualifying the whole mass ; but it should never be forgotten that it is only upon a *foundation of regular activities* that there can be any fine and permanent upbuilding. Morality, though founded in spiritual life, depends very much on outward social conditions; and if man is to

work out his own salvation, he must learn to work. Granted that character in its highest sense is the objective point, then mission work should be organized with reference to supplying conditions under which morality and the creation of character are feasible." (Gen. S. C. Armstrong, in *Journal of Christian Philosophy*, Jan., 1884, pp. 213, 214.)

Parallel with this work is the purpose to elevate the conditions of social and home life, as appearing in the new dining-hall with its adjuncts. Not a few New England boarding-schools, not a few New England colleges would be adorned by such careful instruction in "Good morals and gentle manners," as is given in the schools of the American Missionary Association.

We greatly rejoice that the National Government continues to turn to this and other Christian and peace-loving organizations for men to teach in its school houses, believing such mutual helpfulness wise for both parties and most profitable for the Indian.

Above all, we praise God that his Holy Spirit has dwelt and labored with the earnest missionaries, as with John Eliot and David Brainerd before them, and that sure signs of his presence appear in the quickened zeal and self-sacrifice of the Indian Christians. When these heartily undertake the evangelization of their own race, the glorious end is not distant.

In brief, the Committee recommend persistence and wise enlargement in the varied and balanced efforts of the Association to prove this suffering people honorable to our nation and precious to God.

REPORT ON MOUNTAIN WORK.

BY REV. GEO. W. PHILLIPS, CHAIRMAN.

It needs but slight examination of the statistics of illiteracy in Kentucky and Tennessee, as presented by the late census, to justify the conviction upon which the Association acted in attempting its so-called "mountain work." *Necessity* was laid upon us. Our advance explorers of this region from the school at Berea, Ky., had long been aware of the need, but not until the last year has an effort upon any extensive plan been made to pierce and scatter the dense ignorance or stir with a breezy gospel the moral stagnation of large areas of these States. The work had been delayed quite too long. The inspection of the field by the Executive Committee last spring but intensifies the conviction felt at Brooklyn one year ago that the time has come when these remote dwellers in the mountain valleys of the Cumberland must be reached; that after more than a generation of stagnation they should be made to feel a genuine sensation such as the school and the church always carry with them.

It has been found that not a few of the white population in those parts are as destitute of the elements of education as are their colored neighbors, while they lack the desire for improvement which their lately acquired freedom has kindled in those once enslaved. The first task confronting our teachers has been in many cases to create the desire for the instruction which they have to offer. What is the appeal which the census makes to us for pushing our work in this field? Kentucky, with its 483,000 white children of school age, leaves 245,000 of them out of school—more than one-half the entire number. The Commissioner of Education for 1883 informs us that the white attendance upon the public schools of Kentucky has diminished in the last three years by almost seven thousand (6,918). What is this falling off in the attendance upon the schools but an index of an alarming drift toward barbarism? In the same State there are more than 70,000 colored children of school age, of whom 50,000 are out of school. Coming swiftly to the grave duties of citizenship without any public provision for the most elementary

instruction, what kind of material is this of which to build a free, self-governing commonwealth, with almost 30 per cent. of the entire population of Kentucky unable to read? Not one in three of the colored population has attained that accomplishment.

The facts just noted exist in Tennessee, with some increase of illiteracy demanding our best endeavors to hedge in. The Academy at Williamsburg, with its 159 students, is doing, for Whitley County and the outlying region of Southeastern Kentucky, what Berea did at the beginning in the interior. May the baptism of persecution that befell the olden school be matched by the baptism of the Holy Spirit upon the younger sister institution.

The trend of educational effort under your direction in the Central South has crossed Kentucky and penetrated Tennessee. At Grand View is a projected Academy, where the lively interest of the people seems to merit the assumption of the fostering care of the school by this Association, since they have invited our control by turning over their charter and property to us. These training schools for teachers on the ground are in the line of all missionary success at the present time. They are as needful in Tennessee as in Turkey. Wherever our teachers from such schools have gone to the remoter neighborhoods lodged among the mountains, there is sure to be a *movement*—which is much; a movement upward and forward, still better. The school is the pledge and prophecy of the church. Our Apostolic Missionary, the Rev. A. A. Myers, follows the path of the teacher and is finding everywhere at school centres promising materials for churches. We ought to have ten such workers in place of one, in the broad field he until recently has been trying to cover alone. We are glad to know that he has been reinforced by three. Have not ignorance and prejudice entrenched themselves in these mountain regions long enough? All the signs indicate that the time is ripe for the incoming of the school and the church which have kindled and kept luminous a Christian civilization in rugged New England and are capable of doing the same in the needful South.

Before such forces the crust of indifference, prejudice-conservatism, will gradually yield. Where pious feeling and formalism are almost the only surviving signs of religion, we are summoned to go with the gospel of morality and intelligence and thrift. Thus far the work has been one of exploration and experiment; but that stage has been passed. Permanent schools and churches must be, as they are already being developed throughout the great interior South, if it is to be saved from chronic stagnation, and set forward upon a healthy, Christian career. Immigration is soon to flow thither. Whoever is quick to see his opportunity and prompt to occupy this ground, will contribute most to shape the new and better life of the future to which the present must ere long give way. Work already begun should be followed up and enlarged. The cry of the wronged and crippled races, for whom we hold ourselves specially bound to provide the light of knowledge and the means of grace, pierces our hearts and makes us impatient of any diversion from the task we have attempted. But, as these brethren of our own race and language make their pathetic appeal, we think the Master is saying to us, "These things ought ye to do and not to leave the other undone."

REPORT ON EDUCATIONAL WORK.

BY REV. JOHN A. THURSTON, CHAIRMAN.

The Committee to whom was assigned that part of the Report of the Executive Committee on Educational Work in the South, would respectfully report as follows:

In the report rendered we see abundant evidence of the blessing of the Master

upon the earnest and faithful labors of our teachers and the wise supervision of our officers, for which we would render Him devout thanks.

It is manifest that the enlarged accommodations of the new buildings recently erected by the munificence of Mrs. Stone and others were all needed, as the increase of students the past year has used all of them, and the cry is still for more room for those eager to learn. Is it not evident that the future growth of our work should be in the wise development and enlargement of our present institutions, rather than in the increase of their number? We should not forget that we labor not alone in this field. Our Methodist and Baptist brethren have each nearly as many of these institutions as we. The Presbyterians have four, and our Episcopalian and Quaker friends are doing something. These may be most of them younger and less advanced than ours, but they occupy the ground, and have promise of a growth to meet the want. In all these are more than twenty chartered institutions, and more than forty normal and high schools. Every State, save Arkansas, will be well supplied if the present institutions are properly developed. In Arkansas, our Methodist brethren have one school, and we have the land for a college, already purchased, and the beginning of a building fund. Besides this the States are being provoked to undertake the work of educating teachers. Mississippi has a normal school for colored teachers, though none for white. Virginia has appropriated \$100,000 for the buildings of a normal and collegiate institution. And she began the normal work last October.

Now does not all this make it clear that our energies should especially be directed to the development of the schools and colleges we now have, that we may make them as efficient as possible? For this development the great need is new buildings and additional endowments, for it should be remembered that we can teach double the number of students, certainly in all the higher departments, with only a small increase of the teaching force and of the expense. Here lies the path of true economy, which is always the path of highest duty.

What safer and more productive investment can our men of wealth find, than in joining the company of Stone, Gregory, Straight, Cassidy, Smith and Whitin, and erecting the needed buildings? How can they better leave a name to be gratefully remembered? And if any would honor those who have wrought well in the service, how can they do it better than by giving other names to buildings to be erected, besides that of Strieby? Should there not be a monument to our late Secretary, Rev. George Whipple, either in a building or an endowment bearing his name?

If there can be this provision for enlargement, we may confidently expect that the churches will gladly meet the increased expense of the greater work.

We would commend the increased attention given to the normal work, as manifest in the appointment of Prof. Salisbury, who will devote himself to it. The great need of the colored people is competent teachers of their own race. The 15,000 they now have are not sufficient for their schools. The best trained of these have come from the normal schools and other institutions of our various societies. But the greater part of them are poorly prepared for their work for these especially; and for all who are now teaching, the Teachers' Institutes are of great value, and it is hoped that still more will be done in this direction in the future.

We would also commend the wider use of industrial training. Variety of industries is as essential to the welfare of the colored as of the white race. Doom them to a single pursuit, as agriculture, and we handicap them in the race, and we help to fix that stratification of labor which it is to be feared many of the white race wish to establish, and which will be a modified serfdom. This is now a great peril. Not only should every calling be open to them, but they should be trained for every calling.

From the first, agricultural training has formed an essential part of the course at Hampton, Talladega and Tougaloo. Now at all these, and at Nashville, Macon and Austin, mechanical training is given, and it is to be hoped that soon the means for this training will be provided for all our higher institutions. From the Slater fund \$10,000 has been received for the current expenses of industrial training, for which grateful acknowledgment is made. But the need of permanent means in buildings and tools is very great, and it is to be desired that the constituents of the society should soon supply it.

The recent exhibition of our school work at Madison, it is hoped, will do much to secure for the educational work of our Association an acknowledged place in the educational forces of our land, and it may be expected that the like exhibition to be made at New Orleans will be an efficient witness to the South of the capacity of the negro for a high and varied education.

The committee would express regret that the Rev. W. S. Alexander feels constrained to leave his work, so long and ably done as president of Straight University, and they hope that his large experience and practical wisdom may yet be used to further the work of the Association.

We would most gratefully acknowledge the presence of the Holy Spirit in his quickening and converting power in our institutions, so that a very large proportion of the pupils in the higher departments are hoping Christians. This is the witness of the approval of the Master, and gives us the highest courage for the future in our work of giving well educated preachers and teachers to our colored brethren.

REPORT OF THE COMMITTEE ON CHURCH WORK.

BY REV. H. C. WESTWOOD, D. D., CHAIRMAN.

The Committee on Church Work would respectfully report :

During the year past the Lord of Hosts has been with us, the God of Jacob has been our refuge. From the report of the Executive Committee we learn that the number of churches at the South is now 95, with a membership of 6,420. Since our last meeting 1,092 persons have been received, 914 of them on confession of their faith. The number of Sabbath-school scholars is 13,150. There have been raised for church purposes \$10,660.58 and for benevolence \$1,020.51. The number of missionaries in the field is 104. Gracious revivals of religion have crowned our work at various important points and a fair proportion of the converts have found their church home with us. During the year six new churches have been organized, viz.: Dodds, Tex.; Chacahoula, La.; Tecumseh, Ala.; Nashville, Tenn. (our third in that city); Orange Park, Fla.; and Pomona, Tenn. Seven new places of worship have been secured and three parsonages have been built.

As compared with the report of last year, we notice an increase in the number of churches of 6, in membership of 446, in additions of 485, and in Sunday-school scholars of 3,744. This showing should excite profound gratitude in the heart of every lover of his race, and of every servant of Him who came to save us unto himself. And it should incite all the churches to a more enthusiastic support of the Association, which, under God, through its agents and its wisely ordered and faithfully executed plans, has accomplished such a work.

It has sometimes been said that the missionary operations of the Church cost too much in view of the small returns gathered, and that therefore men may be excused from contributing to their support. If there be any force in this remark, we may as well close all our churches. We have made a calculation which may be of interest to the Association, and to which we would invite the prayerful consideration

of all our people. Using as the basis of our calculation the membership of the Congregational Churches, as reported in the Year Book of 1883, and the membership of the churches under the care of this Association, as reported at our last anniversary, we find that as to additions, net increase of members, and the number in the Sunday-schools, the churches in the South are proportionately far in advance of the churches throughout our denomination. If these churches had done as well in proportion to their numbers as those in the South have done, instead of only 14,682 additions on profession of faith, there would have been 60,624 during the past year; instead of a net increase of only 8,627 there would be 29,515, and instead of a Sunday-school constituency of only 467,137, there would be an army of 872,-218 scholars. Surely our work in the South has not been a failure.

To what end is all this effort made by the American Missionary Association? Now and then we hear it said that the negro has but small mental capacity, and that his moral character is not changed by conversion—that the solemn services of Sunday do not prevent him from lying and stealing on Monday. As a rule, this is unfair to the colored people. We should bear in mind that only yesterday they were forbidden to learn to read, and were thus deprived of the blessed privilege of studying the Divine code of morals; and we should remember that they were subjected to conditions of social and domestic life that were destructive of every moral sentiment. No teachers were allowed to instruct them, and even ministers were held in suspicion. Not a quarter of a century ago, a missionary of this Association, in North Carolina, was imprisoned for preaching the gospel of freedom. And yet, with all the disabilities surrounding them, not the least of which was the fact that they held no place whatever on the social scale when they were lifted to the plane of humanity, and were at last made citizens of a free Republic, their ambition was aroused and great possibilities rose before their clarified vision. Addressing themselves to the work set before them, they have made such progress in all the elements of Christian civilization, during the last twenty years, as no other race has ever made in the same length of time. Our Association has felt the necessity of winning this important constituent of American society, not to this or that party or sect, but to Christ; and that, not only because of its relation to our country, which is a consideration of vast and ever increasing importance, but because of its relation to the African race, and its larger relation to the humanity which has been bought with the precious blood of Christ. Hence the growing conviction in the minds and hearts of thoughtful men that we should push our work with reference to preparing at the earliest moment, and on the largest scale, the men who are to be the civilizers, educators and evangelizers of the race, which, through the abolition of slavery in America, and the explorations of Livingstone and Stanley in Africa, commands so large a share of the world's attention.

It is too late in the age to discuss the question of the colored man's mental, moral and political status. Not only has he made most wonderful progress in civilization, but the history of the past ten or fifteen years has shown his capability in the schools, the pulpits and the legislative halls of the nation. And this is but the prophecy and the promise of the future. From this race we are to draw the men who are to be the teachers in all secular and spiritual things of their brethren, and who are to redeem and evangelize the Dark Continent, whose destiny no political prophet has yet been able to forecast, but whose place among the nations Infinite Providence is now preparing. To educate and fit the teachers, the missionaries and the Christian statesmen of the coming Africa were indeed a glorious work. To do this, in the Spirit of Christ, is the privilege and duty of his Church. We must, however, begin at home; and with an energy born of our

consecration to the Master, and with a liberality commensurate with our sense of the obligation under which we rest for the pleasant places where our lines have been cast, and of the debt we owe to the race whom the white man enslaved, we should push forward the work of our Association.

Your Committee is fully satisfied that our duty is not only to educate these people, but to lead them to Christ. And they must be rooted and grounded in the faith of the Gospel. Hence the necessity of organizing the churches upon a sound spiritual and Scriptural basis. We cannot too strongly insist upon purity of life and distinctness of view in connection with the Christian profession. Such life much more readily comports with a clear conception of man's sin and his consequent need than with loose views of the person and work of Christ. It is with no little satisfaction that we read in the report of the Executive Committee, of the "rational methods and sound preaching" of an evangelist employed by the Association, by which he was able to do much "for confirming the churches and for leading souls into fellowship with Christ." Such instruction, accompanied by diligent inquiry into the personal experience of all candidates for admission, and strict requirement as to genuine Christian character, will go far toward making our churches in the South strong and vigorous centres of religious influence. The emotional nature and social habits of the colored people are at once the occasion of weakness and elements of power—of weakness in the hands of ignorance, but of power if this nature be stirred by intelligent union with Christ, and if these social qualities be massed in his glorious name.

From this we argue and urge the need of an intelligent ministry for the colored churches. The aim of the Association has been to furnish to the people of the South men who rightly divide the word of truth. As these people become better educated and more thoroughly qualified for higher social position, they will naturally demand boarder culture in the ministry. If we be wise we will anticipate that demand. He who supposes that because the colored people have been the slaves of ignorance they do not need intelligent preachers is greatly mistaken. For this very reason they need men of education to wisely instruct them in righteousness. Their ignorance has led many of them into superstition, and this fact has been the ground on which the Church of Rome has based its hope of capturing the race. To meet this condition, and to fairly represent our branch of the Church Catholic, but especially to secure the soul of our brother in black for Jesus, there must be intelligence in the pulpit, and this intelligence must be consecrated.

And so we need a Godly ministry. "The foremost demand on modern Christianity is that of a revival of the spirit of self-consecration." So says Bishop Huntington in an address to certain theological students of his own denomination. We would adopt his language, and would emphasize the thought that "this renewal of Apostolic life must be begun and led by a self-sacrificing clergy." Such was the spirit of our Pilgrim fathers; such the spirit of every true missionary; such the spirit of the Son of God. In our Southern work we need the same spirit. Many sacrifices will be demanded of our pastors, and possibly persecutions and trials may await them. The heroic age of the Church has not passed away. We need for the age the man who can say with Paul: "None of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy and the ministry which I have received of the Lord Jesus to testify the Gospel of the grace of God." We need also the man of diligence in pastoral work—a faithful shepherd of the flock, and a true Bishop of the Church. The influence of such a man will be a constant benediction upon the hearts and homes of his parish, for the colored people have great, warm hearts, and the old "quarters" of the former time have given way, thank God! to the homes of the

higher civilization. Give us an intelligent and a Godly ministry for our Southern work, and soon the wilderness will blossom as the rose—and then, ere long, Africa shall be taken for Christ.

What a glorious field opens before the churches of our own denomination ! The Master of the Vineyard says to us : “ Occupy till I come.” What shall the answer be ? The response of the American Missionary Association is most emphatic—“ We will.” Let the whole Church say with ringing voice, “ Amen and Amen ! ”

REPORT OF THE COMMITTEE ON FINANCE.

BY COL. FRANKLIN FAIRBANKS, ACTING CHAIRMAN.

Your Committee on Finance beg leave to report that they have examined the books and accounts of the Treasurer, comparing the various annual statements with the books, and find the same to be correct in every particular, as vouched for by the Auditors. The books are kept after the most approved method and in a workman-like manner, showing exactness and at the same time a simplicity, easily understood by any one unaccustomed to book-keeping. Your Committee find that there is a Sub-Committee of the Executive Board on Finance that examines the accounts of the Treasurer each month before the regular meeting of the Executive Committee, taking the books of account kept by the Treasurer, comparing them with his statements of the month's receipts and disbursements with the vouchers, and certifying to the correctness of the same.

All moneys received are deposited in bank and *all* payments are made by checks.

The checks are drawn by the Treasurer and must be countersigned by an officer of the Association.

It is gratifying to find the system so complete that every cent contributed to the Association can be traced until a voucher is given for its outgo.

Your committee find there has been an increase over last year in receipts from collections and donations of \$36,834, and a *decrease* in legacies of \$61,807, showing a total decrease of \$24,973. We are gratified to note the careful economy in expenditures which have been reduced by \$10,880 from those of last year. In spite of this reduction in expenditures, a debt has been incurred of over \$13,000, which would not exist except for the heavy falling off in legacies. This shows that we must not wait for the gifts of the dead to make up for the deficiencies of the living.

Your committee are convinced that not less than a *thousand dollars* a day are imperatively demanded to perfect the admirably organized plans of the Association even for the present, to say nothing of the pressing needs of the early future.

Your committee find the cost of publishing the 22,000 copies of the “ American Missionary ” to be \$7,293.16.

For this only \$729.50 have been received from subscribers, and \$1,437.93 from advertisements, leaving the net cost to the Association \$5,125.83. This magazine is edited by Dr. Pike, one of the District Secretaries, without additional compensation. Thousands of copies are sent *free* to Life Members and to ministers. We would urge the recipients of the magazine to become paying subscribers (50c.), and we urge the Executive Committee to adopt some measures which will help to bring about this result, thereby making the magazine self supporting.

Respectfully submitted in behalf of Committee.

RELATIONS OF THE A. H. M. S. TO THE A. M. A.

PAPER PRESENTED BY SEC. STRIEBY.

The Executive Committees of the American Home Missionary Society and of the American Missionary Association, accepting the recommendation contained in the resolution adopted at the Annual Meeting of the former Society, held in Saratoga, in June, 1884, to meet for the purpose "of adjusting the mutual relations and work of the two societies, in harmony with the principles embodied in the report of the Conference Committee," are happy to find in the report adopted at Springfield, and amplified at Saratoga, as also in the prior action of the two Executive Committees, so full and satisfactory a solution of all pending questions as to leave only the simple task of formulating these several acts and reports into condensed and practical statements.

In behalf of our respective societies, we state and accept these regulations as follows :

1. Both societies are National in their scope, and therefore no geographical line can be drawn between them.

2. The principal work of the American Home Missionary Society is church planting in the new regions of the West and Southwest, and along the lines of immigration, where churches are so greatly needed, and educational facilities are substantially furnished by the State. It has also an important work in some of the Southern States. Its present small and exceptional school work has been thrown upon it by circumstances, and the Executive Committee do not propose to enlarge it, but whenever it can properly be done, will transfer such work to the American Missionary Association.

The principal work of the American Missionary Association is educational, in the Southern States, where emancipation has left so large an illiterate population unprovided with schools by the State. It is also doing an educational and evangelical work among the Indians of the West and the Chinese of the Pacific coast.

3. There may arise cases where both societies can work advantageously in the same local field. These cases must, however, be exceptional, and always require previous consultation and mutual agreement. Whatever new work may be called for in any locality should be under the charge of the Society already occupying the ground, unless it be by agreement between the two societies. Whenever a new church is needed in a place in which one Society has a church, the new work shall be left to the Society already there, unless, after full conference between the officers of the two societies and with the people proposing to unite in the new church, it shall seem best that the other Society shall form it ; in which case it shall be cordially welcomed by the Society in the locality.

4. Whenever it shall appear that comity, economy or efficiency will be advanced by the transfer, in any locality, of the work of one Society to the other, or where it is practicable to use a common Superintendent, the two societies will endeavor to effect such arrangements.

5. Neither Society will establish in any locality a church that will not admit to membership colored persons suitably qualified, nor will it sustain any church that will not fellowship the neighboring Congregational churches or that will not unite with the local Congregational Conference or Association.

6. The appeals of the two societies to their common constituency shall be on this basis : That the contributions for the South should flow mainly through the channel of the American Missionary Association and that no large proportion of the funds of the American Home Missionary Society should be spent on the Southern

fields as there is pressing demand in the West and Southwest for all and more than can be raised among our churches.

Under these general principles and arrangements the harmonious working of the two societies can be easily effected :

1. The American Home Missionary Society will go forward in its great work of church planting in all parts of our common country, restricted only by the fraternal limitations above recited.

2. The American Missionary Association in like manner will pursue its educational and church work in the South among both races and also among the Indians and the Chinese on the Pacific coast under the same limitations.

The two Executive Committees uniting in this action take this opportunity to express, unitedly, their earnest desire to perpetuate the fraternal relations which have hitherto existed between them and between the societies which they represent ; and they hope and expect that all who are in the employ of either Society, in the missionary field or elsewhere, will cordially co-operate with them in their efforts to secure this end.

REPORT OF COMMITTEE ON THE ABOVE PAPER.

BY REV. S. L. BLAKE, D. D., CHAIRMAN.

The committee to whom was referred the paper presented by Dr. Strieby on "The Relations of the A. H. M. S. and the A. M. A.," have attended to their duties and beg leave to report:

Your committee have carefully reviewed the paper, have put themselves in possession of such facts and other information as was within their reach, and unanimously recommend this body to adopt the report presented by Dr. Strieby. We may be allowed to state the following among the reasons why we have reached this result :

1. It is a final formulation of the careful deliberations of several committees composed of some of the ablest and wisest men of both bodies : men of whom we cannot believe that they would be influenced by any other desire than to reach conclusions most likely to advance the interests of the Redeemer's kingdom.

2. This report seems to us to look toward that final division of labor, both geographically and otherwise, which will harmonize the workings of the two societies with each other and promote that comity which is sure to be observed by two great bodies having the same constituency, and laboring for the same great end—the salvation of men. For though there are diversities of operations, it is the same spirit. Just here we desire to note the fact that the Home Missionary Society, in its meeting at Saratoga in 1893, pledged itself not to work in localities where churches of our order already exist, without consulting with them, and that at the same meeting it substantially put itself on record against the color line.

3. The outlook of this report therefore seems to your committee to be towards such an adjustment of the labors of the two societies as all desire, and as must be reached for their best efficiency; and such, let us hope, as may result in a more complete system of effort to take this continent and hold it for Christ.

4. This report is sent to us with the unanimous approval of the Executive Committees of both bodies. It is the result reached by them in this matter as referred to them finally by the A. H. M. Society. Our own Executive Committee concur in it. The judgment of our Secretary is that it looks in the right direction.

5. It is the first basis of agreement which the two societies have had to act upon. If it is carried out according to the clear intent of those who framed it, and whose duty it is to attend to the effective workings of the two societies, we cannot think that it will fail to accomplish the end designed—effect the solution

of a problem which at one time promised to present very grave difficulties. It is in this line, and if this report cannot at once rectify all existing evils, we believe that an honest and sincere working of the plan will surely result in correcting them all.

For these reasons, and because we expect the plan of the report to be carried out sincerely by both parties, we recommend its adoption, and beg leave to congratulate the Society on what may prove a happy solution of a grave problem. To borrow another's words, we "confidently expect that both societies will ratify this action, and thus insure cordial co-operation between them henceforth and forever. Amen."

MISSIONARY ZEAL.

BY SECRETARY JAMES POWELL.

"Why do you not start that engine?" "Because," replied the engineer, "the water has not yet come to the boil." In this respect man is a good deal like an engine. There is not much go in him until steam is up. He must feel deeply or he will act feebly.

There are some subjects about which Christians ought to feel intensely. Missions is one of them; but the fact is that to the average Christian, about the driest subject you can mention is Missions. Why? Feeling in view of duty to a lost world has not been brought to the boiling point.

The generic source of all missionary zeal is Gospel truth. This is the underlying and sustaining power of every missionary enterprise. The command, obligatory on every Christian—"Go preach the Gospel to every creature," and the reason for the command, a lost world that the Gospel alone can reclaim, are two facts out of which you are at liberty only to read this great fundamental truth, that Christian Missions are the divinely-appointed agencies for the world's redemption.

There is enough in this truth to stir the largest intelligence in its every fibre. It implies the appeal of the lost for salvation. It contains the stupendous motive that brought the Son of God from Heaven to earth. It was the inspiration of his sacrificing life, it was the justification of his atoning death.

By the very condition on which a Christian is entitled to hope, viz., obedience, it is rendered simply impossible for him to be excusably indifferent to the subject of missions. He has no right to imagine or call himself a Christian if his heart beat not in sympathy with the heart of his divine Lord and Master.

A missionary church will, therefore, be a spiritual church. In a broad sense you cannot have the one without the other. The spirit of obedience is the life, missions the fruit. There are none who pray more earnestly, or who watch more eagerly for the spiritual revival and prosperity of the Churches than those who have to do with your Missionary Societies, for they know full well that, with every spiritual uplift and increase to the churches, there comes more prayer and more effort and more sacrifice for the enlargement and establishment of Christ's Kingdom.

But missionary zeal thus generated and sustained must be applied along specific channels. These channels, Missionary Societies, Home and Foreign, supply. Zeal, therefore, in specific missions, must be awakened and maintained by specific knowledge respecting those missions.

The American Missionary Association, born out of sympathy for the almost friendless slave, at a time when slavery received popular endorsement, and, therefore, at the beginning, with a small field for operation, has, in its historic and providential development come in these later days to have a very large and important field. The different classes among which it labors in this country, num-

ber not far from twelve millions. As they are for the most part ignorant and destitute of school privileges, its mission work must be educational as well as evangelistic. Churches are the primary aim, but among such a people the school must go as a John the Baptist to "make straight the paths and prepare the way" for the Church. In other words, the school must be that the Church may be.

Here, then, is an immense field for mission work. Twelve million people, or nearly one-fourth our national population, the great majority of them sunk in degradation, ignorance and poverty, without intelligent leadership and without competently membered or officered church organizations! What should be the measure of zeal with which missions among these multitudes are sustained? What answers the intelligent conscience of our churches? What has been its answer?

In this money-making and money-spending world of ours, "*filthy lucre*," as it is sometimes called, becomes a pretty accurate gauge of a man's interest in anything. How much does he feel in dollars rather than how much does he profess marks his interest. Resolutions, speeches, words become sounding brass if they are not backed up by money.

"I cannot pray for that object till I have made a contribution to it," replied the now sainted Father Sewell, when once called upon to offer prayer at a large meeting; and when the box had been passed, not only to Father Sewell but to all the congregation, such a prayer was offered as proved at least Father Sewell's interest, not only by the faith that entered into it, but by the works that sustained it.

What then, I ask, is the measure of zeal our churches have taken in the prosecution of missions under this Association's care?

I might quote the resolutions and recommendations of National Councils, State Associations, Local Conferences, and individual churches. They would be interesting reading, but not accurate measurements. The contributions from the churches, however, will furnish us with at least an approximately correct gauge. Let us glance at that gauge and see what it marks.

As this Association was adopted by the Congregational churches in 1865, we will go back to that year, and, dividing the intervening time into semi-decades, note the average annual contribution in connection with the average church membership. This will give us the following figures :

Semi-decades.	Average total receipts.	Average church membership.	Average contribution per member.
1865-70	\$276,515.92	288,814	.95
1870-75	253,377.23	318,311	.79
1875-80	179,687.59	362,552	.49
1880-84	283,973.86	388,470	.74

But the total receipts are made up, not only of contributions from churches and individuals, but also of legacies, tuition and gifts from the South, donations from friends in foreign lands, and gifts from various miscellaneous sources. These should, therefore, be eliminated from the totals. We shall then have :

In 1865-70, average receipts from churches and individuals	\$179,809.84
" 1870-75	128,211.72
" 1875-80	109,691.45
" 1880-84	163,940.77

This will give us the truer measure :

In 1865-70, average contribution per member62
" 1870-7540
" 1875-8030
" 1880-8442

It is with these latter figures we have to do. We might allow the legacies to retain a place in determining the interest of the churches; but they are so uncertain a quantity, they should not have much weight in the judgments we form as to what the churches should do. Our work must be sustained by the living, not the dead, and our main reliance must be upon the organized churches, their members and their leaders.

As we look at the above gauge two things at once impress us. First, The largest average contribution per member was in the first semi-decade, 1865-70; and second, While the church membership has steadily increased, the average contribution per member has, until the present semi-decade, steadily decreased. On the face of it that would look like a falling away of interest. But we must remember that in 1865-70, the years immediately following the war, interest in the freedmen was at fever heat—it was abnormal; and we must also remember that in the years succeeding, the rapid increase of church membership was chiefly connected with our Home Missionary churches, and that many of these churches, even with the help received from the Home Missionary Society, have had a hard struggle to take care of themselves. These figures, therefore, though they mark a descending scale, do not necessarily indicate a loss of interest.

But the question with which we have to do is, does the present average contribution per member mark the interest the churches ought to take in our work? Does forty-two cents per member, or about four-fifths of a cent a week, indicate as high a working power as our churches should develop in pushing missions among twelve million people?

I. Think of the obligation upon us to evangelize and make Christian our country.

This is a duty that needs to be made to burn in the hearts of the people. The measure of the possibilities of what Christian America, with its composite, amalgamated population may become for good in the world, is larger than ever Christian statesman dreamed. Compared with leading nations of the earth in population, wealth and material power, the United States is to-day in full manhood—the peer of the strongest—but compared with what, if Christian principle permeates its people it may yet become, it is only in its childhood.

The dangers peculiar to the early stages of all growth are around us pressing in upon every side. We are growing. The blood of our national life runs swift. We face a rising sun. Our brightest visions are in the future. Decade by decade we touch a higher mark: leaping in population from thirty-one million in 1860, to thirty-eight million in 1870, and to fifty million in 1880; advancing in wealth, from an assessed valuation of twelve hundred thousand million dollars in 1860, to fourteen hundred thousand million in 1870, and to nearly seventeen hundred thousand million in 1880. Such progress in things prophetic of national greatness history has never recorded, and still the lines that bound our national development are not in sight.

What if this nation become Godless? What if it become infidel? If irreligion and corruption gain ascendancy, we may as well put a period to all our hopes in reference to our country's future. "The kingdom and the nation that will not serve God shall perish."

We must keep awake to the tremendous forces for evil that are among us and rapidly increasing. Our very prosperity, tempting to God-forgetfulness, engendering love of sensuous pleasures, weakening the moral fibre and fostering sentiments destructive of virile manhood, irreligion, infidelity, ignorance and superstition, a hateful brood of disintegrating, disorganizing and destroying forces, are abroad in our national life. They must be counteracted. They must be overcome

or the country is doomed. It is folly to imagine that these evils will rectify themselves. Unopposed, they will multiply. Does a contribution of four-fifths of a cent a week for each member of our Congregational churches mark the interest they should take in sustaining this Association as one of the great factors bringing the Gospel to bear for the salvation of the land?

II. The burden of the obligation resting upon us to be interested in the lower strata of society.

There are distinctions. Men are not all alike. They differ in capacity, in character, in taste and in station. These differences we must recognize as facts.

But there is an organic unity. The oft quoted sentiment of Terence, "*Homo sum; humani nihil a me alienum puto*" ("I am a man, and therefore consider nothing human as foreign to myself"), has its roots in human nature. Every man is in degree the *may be* or the *might have been* of every other. Station is uncertain. The rich man of to-day may be the beggar of to-morrow. Character may change. A good man may fall; a fallen man may rise. The kaleidoscope of life may introduce change all around. No man, however low, can be despised, for down there his despiser may tumble. God has ordained it so. Impassable chasms in society are impossible. In this life there are no gulfs fixed, over which we cannot pass. If artificial gulfs are made, invisible lines will bridge them and unseen agents will cross over to declare that the world is akin. Carlyle tells of a poor sick woman, spurned from the doors of the rich again and again, at length falling dead upon the steps of the mansion from which she had been turned away, and in her death generating an infectious disease that bolts and bars could not shut out and sixteen funerals from those mansions proclaimed the kinship that pride and selfishness had denied.

The parlor is not independent of the cellar. Rich carpets, splendid furniture and gorgeous decorations are no protection from the evil effects of corrupt matter beneath them. The mansion on the mountain is reached by the miasma from the marsh. The marsh must be drained and purified; and as impurities sink to the lowest points, to the lowest points we must go in order to draw them off. Do the rich prize their wealth? Let them see to it that they manifest an interest in the poor. Do the law-abiding prize law and order? Let them see to it that they take an interest in law-breakers and criminals. Do the moral and upright prize purity and righteousness? Let them see to it that they take an interest in the vicious and the depraved. If they will not, they need not be surprised if theft and lawlessness and vice appear in desolating force. "Thou shalt love thy neighbor as thyself," says the Gospel, and then it defines your neighbor to be, not the man who like yourself is virtuous, law-abiding and well-to-do—it is human nature to respect such even without the need of a divine command—but the man who is by the wayside, the wounded victim of his own or others' wickedness.

Do you ask where he may be found? Behold him in the millions for whom this Association labors. In the Chinese, whose manhood heathenism has plundered; in the Indians, whose savage and semi-civilized condition, weighted down with the outrages of violated Government treaties and the robberies of a stronger race, is a foul stain upon our history and a reproach to our Christianity; in the negroes whose intellectual blindness and moral weakness are the high-water marks of a flood of wrong that has poured over them for years; in the multitudes of our own race whose degradation and poverty are an indictment against the better classes among whom they live for failing to provide them the means of elevation. Many of these millions, abused and wronged and misrepresented and deliberately neglected—behold in these our neighbors whom the Gospel commands us to love as ourselves. To the everlasting credit of our fallen humanity there is an instinct in

the human heart that leads us—even though in practice we belie it—leads us when we see the injury to sympathize with the injured and to praise those who toward them play the part of the Samaritan. These lower classes in society must be saved. Their kinship makes to our manhood a soul-stirring appeal. Their sad condition pleadingly speaks to our sympathy, while over all and under all is the great truth, whether we recognize it or not, *We are our brother's keeper*, and from its grasp God will not permit us to escape.

Does an average contribution of four-fifths of a cent a week for each member of our Congregational churches mark the interest they should take in sustaining this Association as it goes forth to save these needy classes?

III. Think of the obligation Christian patriotism puts us under to save this land from illiteracy.

It is an axiom that republican government can endure only where the people are intelligent. Almost without exception the Presidents of the United States, from Washington to Arthur, have taken occasion at some time during their administration to call the attention of the people to this fact and to urge upon them the duty of guarding against the danger.

What is the danger from this source at the present time? We have 6,239,958 persons, ten years of age and upward, who cannot write, a number that is twice the entire population of the United States at the time when they achieved their independence. Were these illiterates equally distributed among the people the danger would not be so great; but of this number 4,741,143 are in the Southern States, so that in that section of our country about every third person is illiterate. In Alabama, Louisiana, Mississippi, North Carolina and South Carolina a majority of the voting population cannot read the ballots they cast. In every Southern State illiterate voters hold the balance of power.

Nor are all these illiterates colored; 1,676,939 of them are white. In Kentucky there are 80,637 more white than colored illiterates. Tennessee has 72,000 white women who cannot write their own names. Even the progressive empire State of Georgia has 128,934 white people who cannot write. In spite of all the educational activities of the intervening years there were 287,571 more illiterate voters in the South in 1880 than there were in 1870. Here is a condition of things no one can deny is fraught with danger. The facts are simply appalling. To state them is enough. No argument is needed to show their ominous significance.

But the worst of it is, the South, even if it had the will, is not financially able to meet the requirements. It was fearfully impoverished by the rebellion. Its assessed valuation of personal property and real estate just before the war was \$4,863,970,635. In 1870 it was \$2,573,792,113. The assessed valuation of real and personal property in New York and Massachusetts is \$857,699,808 more than the assessed valuation of real and personal property in the entire South.*

To furnish the children of the State of South Carolina with school privileges such as the children of Massachusetts enjoy would require a tax on the property of the State of nearly three cents to the dollar! Well did the lamented Collins, of Cleveland, say at one of our annual meetings, "*We have too often said to the South 'You ought to educate your children,' when we ought to have recognized the fact that they could not.*"

There are noble men in the South, like Rev. Dr. A. G. Haygood and Hon. J. L. Curry and Gen. Joseph Hardy, who feel with all the intensity of their strong natures that if the South is to be regenerated and brought into line with the Northern States it must be through the Christian enlightenment of its people. But they

* It should be noted, however, that within the past few years the promise of a coming prosperity has been very encouraging.

also feel that they must have help to do it. With grateful recognition of what we have already done, they appeal most earnestly that we still stand by them.

We are not called to any extent to give the South common and primary schools. These the States, with or without national aid, must in some way supply themselves, if for no higher reason than their own self-protection. Our work is mainly through Christian academies, normal schools and colleges, to furnish them competent, trustworthy Christian teachers and leaders. The danger is a national one. The South is an integral part of our common country, and it is as true in reference to a political as to any other organism, if one member suffer, all the other members suffer with it. If the stability of our government and the political prosperity of our country are to be assured, this massed illiteracy at the South must be shattered and driven out.

It has been from the beginning and still is the glory of Congregationalism to be in the forefront of the war against ignorance. Its colleges, like so many fortresses, are found at strategic points all over the land from Maine to California, and from the Lakes to the Gulf. While leading and directing its own hosts, its spirit and example have become the inspiration of others. The men whom its schools have educated are among the leaders in every religious, scientific, literary and political movement in the land. Its life has gone out and become a part of the dominant thought in the nation's life. And now in the presence of this alarming danger with which illiteracy at the South is threatening the country, shall Congregationalism go back upon its traditions and contradict its history? Shall it fail to supplement worthily the munificent, princely bequests of Peabody and Slater, both of them the products of its culture and the children of its care? With 2,702,835 children of school age, in the South, compelled to grow up in ignorance, because they have neither schools nor teachers, can we consistently with our record fail to be enthusiastic in the spirit with which we shall meet the demand now put upon us?

I return to my question. Does an average contribution of four-fifths of a cent a week for each member of our Congregational churches mark the interest they should take in sustaining this Association as it tries to help save the country from ignorance?

IV. Still again consider the sacred obligation under which we specially rest to help the negroes.

For their presence and condition in the country as slaves, the North was mutually responsible with the South. For their emancipation and enfranchisement the North, excepting so far as the South provoked the occasion, is entirely responsible. In consequence of these facts and a great many others incidentally associated with them, an obligation rests upon us to help these people, the discharge of which may not be lifted from us for many years yet to come.

I know these are thoughts with which you are all more or less familiar. But as the years carry us farther and farther from the time when the reasons for appreciating this obligation were strong, there is danger that, forgetting the obligation, we will cease to feel as strongly regarding it as we should. Besides, many of those who were actors in that great baptism of blood through which this nation passed to maintain its integrity, and out of which emancipation came, are passing away; while a new generation, inheritors of the obligation and the duties connected with it has come upon the stage. These young people need to be instructed how sacred these duties are, and especially should they be reminded how faithful the freedmen were to the imperiled interests of the nation's unity.

The time has come, in my judgment, when at least this part of the story should be re-told. It is one of thrilling interest and appeals with moving force to our in-

instincts of gratitude and our sense of justice. It is a long story, and I cannot in such a paper as this well take it up.

One point only I touch upon, and that is the invaluable services which the negro rendered as a soldier to help save the Union. Called upon to enter our army and fight battles when he knew that even as a prisoner no quarter would be given him, he responded with alacrity and fought with a bravery that astonished his enemies, and far surpassed the expectation of his friends. The record shows that 178,896 colored men enlisted and served during the war. In many of the battles they were assigned the posts of honor and valorously maintained their place in the thickest of the fight. They readily caught the spirit of devotion to the flag which animated their white brethren, and often inspiration was awakened within their hearts as they heard recounted what the flag symbolized and what it meant. We laugh as we listen to the speech of the negro soldier to his comrades, "Our massas, dey hab lived under de flag. Dey got rich under it, and everything beautiful for de chillum; under it dey hab grind us up and put us in their pocket for money, but de fust minute dey tink that de old flag mean freedom for us cullud folks, they pull it right down and run up a rag of dere own. But we'll neber desert de ole flag, boys! We hablib under it for 1862 years, and we'll die for it now!" And many of them did die for it. When the war ended there were eighty thousand graves in which slept colored soldiers who had cheerfully given their lives, not only that their race might be free, but as they often expressed it in their prayer "that success might come to Massa Linkum's soldiers."

I want to call your attention to a single example of heroism on the part of a colored soldier that, for an intelligent appreciation of what the sacrifice of life in a righteous cause meant, it would be difficult to parallel.

The First Louisiana regiment of colored soldiers, recruited in New Orleans, was about to take its departure for the front. The Colonel, who for some reason could not accompany his men, presented the regimental flags to the color sergeant. After a brief speech, full of patriotic feeling, he concluded with these words: "Color-guard, protect, defend, die for, but do not surrender these flags." The sergeant upon receiving them made this simple but noble response: "Colonel, I will bring back these colors to you in honor, or report to God the reason why." And when a few days afterward during an assault upon Port Hudson he fell defending the flag, and his dying blood crimsoned its folds, another took his place and saved it from falling into the hands of the enemy. The brave standard bearer kept his word, and in failing to return the colors to the hands that committed them to his care he "reported to God the reason why." Was ever conception of duty to principle clearer and more heroically carried out than in this case?

Yet he was only one of many others who, with black faces, proved their right to stand side by side with the bravest and the best.

Shall we, who in the storm and tempest of war made these people free, who accepted their services to help maintain the unity of the nation, having found them faithful to us and to our interests even to the death, shall we now leave them in the weakness and helplessness of their ignorance and not come to their rescue? Shall we turn them over to the tender mercies of those who would obstruct their elevation and forever hold them down? Shall we not rather extend to them such help as will enable them to become the vindicators of their own rights and defenders of their own interests. There are great multitudes of them to be helped. The obligation upon us to help them is a very sacred one.

Does an average contribution of four-fifths of a cent a week for each member of our Congregational churches mark the interest they should take in sustaining this Association as it goes forth to aid these people that they may rise to honorable self-asserting and self-defending citizenship?

And now I hasten to say what I have all along been feeling, that in presenting an average amount as representing the contributions from the membership of our churches I have been doing great injustice to those who have been the main supporters of our work. Credit has been taken from those to whom it alone belongs, and given to those who have no claim upon it whatever.

The trouble is, a great many churches make no contribution to our treasury, and of those that make the largest contributions it is often found the major part has been given by a few individuals.

With gratitude do we recognize the fact that there are those whose gifts to our treasury are represented by hundreds and thousands of dollars. We even know cases where large sums have come from those who, rather than see our work suffer, have, upon a failing business, cut into their capital to aid us. The magnificent response from our friends to our recent appeal speaks in terms louder than words can state the deep and heartfelt interest they take in our work. That response has brought us relief from a threatened calamity, and it has come not only from the wealthy, but also from the poor. I am sorry that, for the purpose of bringing to the attention of this meeting the fact that there are so many of our churches and church members who do nothing whatever to sustain us, I have felt compelled to make a showing that does so much injustice to those who have stood by us; but I think in this particular case the end will justify the means, for the end is to raise the question, What can be done to remedy the evil complained of?

Well, what can be done? The answer is ready. If anything is to be done, the friends of this work must exert themselves to interest others. It is not enough that we have an interest for use only when we are called to make a contribution. We should each be like the heated particle of water that passes on the heat to the particles touching it. When God awakens an interest in a human soul as regards anything belonging to His kingdom, it is that it may be used to awaken interest in other souls.

"Thyself and thy belongings
Are not thine own so proper, as to waste
Thyself upon thy virtues, they on thee;
Heaven doth with us as we with lighted torches do,
Not light them for themselves; for if our virtues
Did not go forth of us, 'twere all alike
As if we had them not."

The reason why the engine did not start was that the water had not come to the boil. The reason why there are not more contributors to our work is that church members do not know about it. Nor can they be blamed for not taking an interest in that concerning which they know nothing; though blamed many of them may be, in that they are ignorant. Were our denominational papers found in every family, with their items concerning the work scattered through their columns every week, a mighty impulse would be given to our support. And were these papers supplemented by a monthly visit from the American Missionary Magazine, full of fresh intelligence from the field, that impulse would be greatly quickened; and then, if from every Congregational pulpit at least once a year could be heard a ringing sermon discussing the principles that underlie our mission, showing the magnitude and the importance and the necessities of the field, enforcing on every one the duty, seen to be obligatory from so many standpoints, to sustain this work, I know not to what heights of enthusiasm the people would rise. Their feelings would soon touch the boiling point, and the gauge would show such an average annual contribution from each church member as would banish forever those hateful monstrosities, "special appeals," and save us from the fears and embarrassing perplexities of a debt.

Let us put into practice Biblical methods for the awakening and maintaining and

spreading interest, and the thing will be done. Let us think of these things. "While I was using the fire burned." Let us talk about this work. "Did not our hearts burn within us as he talked to us by the way?" Let us hold missionary conferences regarding it: "Not forsaking the assembling of ourselves as the custom of some is, but exhorting one another." Let us hold missionary prayer meetings to pray for it. "For when they were all with one accord in one place," we read that the mighty inspirations of Pentecost were experienced.

We need—the churches need—this endowment of pentecostal power; for it is a great work to which God has called us, and nothing great ever was or ever will be achieved without enthusiasm: the elevation and salvation of twelve millions of people who are almost destitute of everything, and who need almost everything to be done for them; heating up to the boiling point and holding there the feelings of nearly four hundred thousand Church members, who are to furnish the men and the women and the means to carry forward that work. We need to feel as did David when he sang, "The zeal of thine house hath eaten me up." As did Paul when he cried out, "Necessity is laid upon me; woe is me if I preach not the Gospel." As did Luther when, in the presence of Charles, who demanded his recantation, he exclaimed, "Here I stand; I cannot otherwise: God help me." As did Moody when he said, "I go to England for ten thousand souls."

The enginery of the American Missionary Association, with all its massive machinery, is at work. It requires a great deal of steam to keep it working. We must watch the fires, the draughts leading to them must be kept clean, and the furnaces kept well fueled all the time; for if the fires burn low or go out the boiling ceases; and if the boiling cease, the work stops.

REPORT ON THE ABOVE PAPER.

BY REV. J. L. WITHEROW, D. D., CHAIRMAN.

The hearing and, much more, the careful reading of the paper of Secretary Powell, on Missionary Zeal, refreshes the courage of the friends of the A. M. A., because in it we find the glow of that godly consecration to the work of the Good Samaritan which is sure to warm all the world, one of these days.

It is worthy of a mention that those who have the work of this Association in hand, so have it also in heart that success is as sure as the promises of God are certain.

But a few weeks ago one aspect of our outlook was a little clouded by the possibility that this annual meeting might be made a wailing place, against the dead wall of a great debt. But the Lord of the harvest, whose sheaves we are gathering, has so gladdened the good souls down at 56 Reade street, New York, with a little freshet of funds which rose suddenly under a summer shower of His grace, that these secretaries are full of psalms and hymns and spiritual songs.

Never was the outlook of this Association so wide and clear and full of beckoning promise as at present. We think the officers must see it so; otherwise the Secretary would hesitate to show us the worst facts of the case. Were there not an assurance within him, born of the Spirit of Christ and the surroundings of this hour, that this Association is at the dawn of more magnificent endeavors and achievements than it has ever known, we do not think he would have laid any dark and condemning facts before us.

The fact would not have been stated, in stony figures, that twelve millions of dependent, ignorant and aspiring people, who have been abused and abused by our countrymen, are now turning their eyes of entreaty toward this Associa-

tion for what there is none else to give them. The Association begins to feel a deepening assurance that the larger the labor that is laid to its hands the more readily will responses come for its undertakings from friends of the down-trodden Indian, Asiatic and African. We are told that the gifts of the members of the Congregational churches, the last four years, were only 42 cents per member in each year, while they were 95 cents per member in the semi-decade from 1865-70. In one view this condemns, but in another it encourages. From 1865-70 is a semi-decade. But 1880-84 lacks a year of being an equal length of time. And remembering the splendid success which has crowned the efforts of the Association in the last few months, who shall say that when this semi-decade shall have ended we shall not be back to the 95 cents per member? Who knows what this coming year will show? It is enough that in the years between 1875-80 the treasury touched its bottom figures—39 cents yearly per member. Less than this will not be given, as we believe, until Gabriel sounds his trumpet to tell us our work is ended.

Further, the future of the Association brightens as never before, because now calling and election are sure. As never, those, who inquire, easily learn now what the work of this Association is. Gradually, from the former days and its first beginnings, its fields of effort have been getting their boundary lines. Until now all thought by any other missionary society that this Association is not needed, gives place to a large and warm welcome of its broad and beneficent labors.

If there has been a possibility that sympathy with our excellent Home Missionary Society must withhold a cordial charity from the Association, such a period is now passed. As wide as the land and as deep as the attention of the dullest ear we now announce, that these two societies are one, and yet two: one in the noble aim of gospelizing the land; but two in the widely separate scenes of their special endeavors. The immense and toilsome work of constructing and setting machinery for serving the Lord's lowliest and least cared for in this land may be considered so far finished, that in future there will be no other changes than such as are analogous to the changes in a mill where a manufacturer improves his machinery and enlarges his plant.

And because this is our nearest and highest need to enlarge our plant, there is nothing, next to a deep conviction of the inestimable value of our work, which is so much needed as the excitement of a consuming zeal which may eat us up in its discharge. How shall work already begun for the black and yellow and red man be made fruitful—not only of annual harvests, but annually enlarging possibilities?

Must there not come on us all the spirit of earnest and intercessory prayer to God, as the first thing to secure the great end? Not the passing petition, which may have a place in our general interests in missions, but a special spirit of prayer for this one cause. The report of Secretary Powell recommends prayer meetings to assemble for this specific purpose. And his hint we would harden into an earnest call. We do not forget that almost a quarter of a century has passed since slavery was ended by the stroke of a pen and the struggle of war, and that a score of years have rolled away since the black cloud of war was spanned with the bow of peace. Hence, the growing youth who are just emerging into manhood and womanhood and wealth will need to have most wise and diligent guidance, or they will lose sight of some of the most mighty reasons why the work of this Association should go on.

ADDRESSES.

THE CHINESE.

BY REV. D. W. WALDRON.

We have heard from childhood of the Chinese empire, perhaps the most remarkable country in the world. It has been only recently, however, that we have seen in our midst men from China, who have come to us with their religious and other eccentricities.

It would seem that the Church of God would be ready to put forth Christian effort to bring these men to a knowledge of the truth as it is in Jesus, not only for their own sakes, but that when they go back to China, as most of them will, they may go as missionaries, to tell the story of Jesus and his love, and to tell also of the kindness that they received from those who believe in the Lord Jesus Christ.

Since May, 1879, a large and flourishing Chinese Sunday-school, under the care of the City Missionary Society, has met each Sunday afternoon in the vestry of Mount Vernon Church, Boston. Though the number of Chinamen in Boston and vicinity has not exceeded 400 at any one time, yet there have been enrolled during the year 295 names. The largest attendance was 114, and the average attendance 87, against 81 two years ago, and 51 three years ago.

Each Chinaman has a separate teacher, and the average number of teachers the past year was 78. The fact that so many Christians are glad to meet, from Sabbath to Sabbath, to teach these strangers in our land, led one thoughtful Chinaman to conclude that inasmuch as no one invites the strangers in China to attend free schools, the Bible teaching must be better than that of Confucius, which he used to think was enough, and so he decided to do the best he could in learning the Bible. Others, seeing Christ's love and joy beaming upon them from their teachers, are truly following Christ's command, "Learn of me." Four Chinamen and one Japanese have united with the Mt. Vernon Church on profession of faith. Another has recently been proposed for admission, and three others came before the examining committee one week ago last Monday evening. One Chinaman passed away in the triumphs of faith. He was glad to leave his cold, dark room for a sunny one in the Consumptives' Home, where he had good care from Christian nurses the last few days of his life. It was pleasant to witness his contentment and to hear from his lips, even in his desolate room, "Jesus is with me all the time," and to know that he felt it was better to go and be with him than to be restored to health.

If you had been in the school on a certain Sunday afternoon, you might have seen a man who has three children in China, and who bought a wife for the oldest, who is sixteen, just before he came to America, paying \$100 for her. Another pupil, having studied fifteen years in his own country, is a good scholar. To him, at the age of thirteen, the thought came, that, though hindered by wind and rain from going to the temple to pray on the worship day, he could pray at home, for God is everywhere. At the age of eighteen, three years before he left China, he began to pray to God habitually, and avoided, so far as he could, without disobeying his mother, going to the temple to worship; and yet he had never heard of Jesus in his own country. Now he acknowledges that Jesus is the Son of God, loves and obeys him as his Saviour, and believes that "there is none other name given among men whereby we must be saved."

These men are eager to improve every minute of time while in the Sunday

school. A teacher remarked to her scholar, "It is time to close." "No," said he, "plenty of time; there are two minutes more!" and turning over his slate, he went on writing rapidly. They also set us an example in using the good precepts they learn. A drinking man came to the shop of one of the pupils, and said: "What do you learn at Sunday-school?" He replied, "I learn that God takes care of all, and love us, and that drunken men go to hell."

A woman had washing done by a Chinese pupil, and paid less than she promised. He wrote her a note saying: "You have a Bible, and are a Christian woman; is that the way to do?" She immediately paid all she owed, and I should have thought she would.

The teachers at Christmas have a festival for their pupils. One hundred and fifty-four Chinamen were present last year. A former member of the school sent the following letter:

"To all Teachers and Friends:

I write these few remarks concerning the enjoyment we have to-night. I would like to express to you all, kind teachers, who have rendered us such a pleasant, evening, our sincere thanks. We are very thankful and very glad to accept your cordial invitation to dinner. I would like to meet you all at this present time. but I think I cannot be with you, because I get up early every morning to deliver tea to the customers, and business is at hand and more is expected.

Dear Teachers, Your teaching not only enables us to speak your language in order to make a living, but enables us to come out of darkness into light—to the feet of our Lord Jesus Christ. "Hitherto hath the Lord helped us, and crowned the year with his goodness." May the grace of God and the love of our Lord come right into your hearts, which have planned this joy for us. God's work increases very fast, done in this way, if we have faith. Look in our mission school and see how many become Christians year by year. God is powerful, and has given us joy. I hope that not only those who are now in the school will become Christians themselves, but I hope they will be missionaries to *Our Dear China*, and will tell the *Old, Old Story* of Jesus and his love. I pray to God that the Chinese in our native land will believe the Lord and worship the same God as we do this night, that the four hundred millions of people will rejoice in the light of the gospel day, praising God with joy as we do to-night. Amen."

At the Chinese new year, which occurs about the middle of February, the pupils entertain the teachers and their friends. And there is one peculiarity about their festival—they usually have a balance. I've got up a good many entertainments, but I never have any money left. I usually have a deficiency, and have to make it up. But these Chinamen, the last two years, have had a balance of about \$70, one-half of which they are accustomed to give to Miss Carter, superintendent of the work among them, and the other half they send to the treasurer of Mt. Vernon society, for the purpose, as they once expressed it, "to preach the Gospel to the poor in that church."

Only last Sunday, having heard that a new piano was wanted for the vestry of Mt. Vernon Church, it was proposed that the school should help, and a collection amounting to \$36.25 more was taken up. At Thanksgiving the last two years, offerings amounting two years ago to \$114, and last year to \$122, have been made for the Hong Kong mission. One Chinaman proposed that 10, 12 or 14 collections should be taken each year. Another, who heard a teacher say, "I have no money with me," took from his pocket a handful of silver, and, holding out his hand to the teacher, said, "Help yourself."

In Taine's "English Literature," Book I., Chapter 1, you may read a description of certain people—a description which you may not recognize. It is as follows:

"Huge white bodies, with fierce blue eyes, ravenous stomachs, of a cold temperament, slow to love, home-stayers, prone to brutal drunkenness; pirates at first, seafaring, war and pillage their only idea of a freeman's work. Of all barbarians the most cruelly ferocious. Torture and carnage, greed of danger, fury of destruction, obstinate and frenzied, bravery of an overstrong temperament, with a great and coarse appetite." Now, that is a representation of our ancestors. And if the gospel of the Lord Jesus Christ can make out of such people an audience like that which has assembled on this anniversary occasion, let us not despair of the elevation and salvation of the Chinamen or any other people on the face of the earth. Let us, whether these men are in Boston, or on the Pacific coast, or in the Flowery Kingdom, count no labor too great and no sacrifice too severe; that there may be placed beneath their feet the Everlasting Rock, be opened above them the gates of Paradise, and be planted in their hearts the hope of a blessed and glorious immortality.

THE INDIANS.

BY REV. CHARLES M. SOUTHGATE.

The brief and business-like report of the committee has left it to our conscience to enforce the plea, while they have made simply the statement. One might indeed expect that the people would by this time be weary of the recital of the long series of abuses, oppressions, injustice and brutality which has characterized the dealings of this government, and indeed impliedly of all the Christian element of it, with our Indians. Every flint arrowhead turned up in a New England field is witness to us of a race choked back by the relentless grasp of the white man, just as every fibre of cotton in our garments (and we are told there is more than we suspect) is a witness of centuries of oppression and disgrace in the South; just as the people once made every sip of tea at once a witness of their independence and inability to receive foreign dictation; a witness of our attempt to rival England in its enforcing the opium trade upon China, and French aggression upon that people. What has our government and nation been attempting, until recently, to do with the Indians? Read the story, not in the numerous books written by brethren that have told the tale; read the report in the Indian department, where every treaty is a confession of the breaking of the previous treaty; where every dollar appropriated is a token of sin and shame—not quite, perhaps, but every nine out of ten dollars.

From reading these reports any unprejudiced mind will say that the deliberate purpose of the nation seems to have been to turn this whole race into a Juke family. A nomad naturally, it has determined him to be a vagabond by driving him from range to range, reservation to reservation. Naturally improvident, it has assured he shall be a pauper by building upon his cornfields, running railroads through his hunting grounds and doling him out a scanty living. It has demoralized his character by rum and by rifles, by treachery and by lechery. It has spoiled his home, it has denied his right of manhood.

What has he done that he should be treated like this? His crime was that to him first the Creator gave this land to occupy; his blunder worse than crime, that he believed the white man's promises, and trusted solemn treaties of our Senate. It has been the fate of the Indian to fall into the grip of this great Aryan race of ours, which has dominated every region and every people which it has crossed. Everywhere we trace it through history, now like a mighty angel holding in his hand the everlasting gospel, beseeching all men with his candid and entreating smile:

then like Apollyon ruling the world, either by lifting to its side or by crushing beneath its feet; it has made its way through the ocean of time; now like the morning star teaching the isles to sing for joy; then like a Roman army it has crushed its foes with its iron heel, leaving them in their blood, groaning and dying. To the Indians it has come Janus-faced, not satisfied, like Janus, with having two faces, but two hearts and two minds. With one it has said, "My brother," with the other it has, like Ehud, drawn a dagger and stabbed him to the heart.

"Oh, but the Indians are savage. God never meant that this country should be sequestered to savages." No, and that is our excuse for breaking every command in the Decalogue and dishonoring the name of honest men, and disregarding the principles of him in whose name we pray!

"But he is a savage, and you cannot expect us to receive him into our citizenship." Then judge him as a savage, taking as his proper standard, not the European nor the American, but the early Teuton, the South Sea Islander. He is pronounced by all who know him the noblest race of savage men on the globe.

But what do we owe to savages? As a government we owe them protection; as human beings we owe them philanthropy; as Christians we owe them the Gospel. We are continually confronted, and for years and generations perhaps shall be confronted, with one of the most appalling problems God has ever given to a people to solve, the commingling in one land of alien and diverse races, and it presses upon us. We cannot, if we would, escape its terrible demands; but I think we are forced to believe that the difficulty in this problem is not an impossibility. The difficulty is not in the material to be bound, but in the Christianity which is to bind it; whether our Christianity, that universal flux by which all races can be brought into one, as they are indeed before God and before the cross but one, is of Christ's kind, and meant for all the world.

The hour is now upon us which gives the opportunity to the Government of this Christian land to prove that it is not wholly false to its character and mission. The Indian is tired of his old tribal life; more and more, year by year, he is coming to believe it. The Indian wants to be rid of the blanket and to take up the spelling book and the pen. The Indian is learning, where he has the chance, to be worthy of being a citizen. Many of them have proven their titles to a quarter-section, and are become fully developed citizens, and it is now time for this Association, to whom, as representing our Congregational Churches, God has given the opportunity to do this work which will quench a little the blush upon our cheeks, to put enthusiasm into this work.

The elements which were wrought into our present Anglo-Saxon race were not of the seething, fermenting sort that are now stirred in the cauldron of our political life, and in that degree the work was easier and quieter. There were, among the old inhabitants of Britain no communistic papers, with headings of a flaming torch, and calling for the extinction of all sorts of society. There were no atheistical clubs, as in Boston and other cities of the country, where men are required to swear they never had and never would believe in God. They were a quiet people, who submitted to the superior power that was about them. It is not exactly among our imported members of our body politic that we find the parallel to those old days, but the Indian has all the gracious and susceptible qualities which in the four hundred years that were given to them, made our ancestors in their mingled races one. He will leap into the opportunity as we open it to him, and so the opportunity comes to us.

God be thanked, we seem to have passed the time of Indian massacres, and of outrages committed by military cruelty. It was Macaulay's sneer against the Puri-

tans that they objected to bear baiting, not because it hurt the bear, but because it gave pleasure to the spectators, and we thank heaven that it did give pain to the Puritans that bear baiting gave pleasure to the spectators. It has been even the case in our own country that, not in bear baiting, but rivaling in their atrocities the savage man's natural cruelty, pleasure has been taken in shooting little children fleeing from a burning camp, as men would shoot in a pigeon flight. It has been a delight to bring down a fleeing squaw, or a helpless Indian as he has stood at the door of his wigwam, above which waved the stars and stripes, with the white flag beneath it; and we object to it, not so much because it was cruel to the Indian, as because it gave pleasure to those who did it. Thank God, our puritanism extends to that, and we want no scorn and no scoff for it.

Blessed be God, he has given us the opportunity, before they have vanished from our midst, to reach out to them the Gospel, to give them Christian names and characters and homes, and a Christian welcome to our churches; and the day cannot be far distant when it shall be an honor to them and a blessing to us, to speak of those relations into which at last, slowly and painfully and shamefully, but into which at last, thank God, the Christian heart of this nation has brought back the first possessors of our soil to dwell in peace and love with those to whom God has given its destiny.

MOUNTAIN WORK.

BY REV. JOS. E. ROY, D. D.

The mountain district of the Central South is an extremely interesting portion of our country. It is the lower section of the great Appalachian range, which runs from northeast to southwest, with its slopes. It embraces southwestern Virginia, southeastern Kentucky, western North Carolina, eastern Tennessee, and portions of northern Georgia and northern Alabama. It is an empire of 200 counties, 500 miles long and 200 miles wide. It contains a population of 2,000,000, seven-eighths of which is white. It has the medium latitude, which, with the general elevation, gives it a delightful climate. In the middle part the mean temperature in summer is 73°, in winter 40°, with the season short.

Unlike the bold and sterile ranges of the Rockies and the Sierras, these mountains have a strong soil, running to their tops and affording worlds of the very best pine and hard wood timbers. I have never seen finer trees in any part of our country. By floating it on the streams at high water the timber is all accessible. The finest of water-power abounds for all wooden, woolen and cotton manufacturing. When the Knoxville & Ohio Railway, the first to cross these central-south mountains two years ago, struck Williamsburg, Ky., on the Cumberland River, it found 14,000,000 feet of seasoned black walnut lumber waiting for transportation; and at Point Burnside, the next station on the river below, as much more. The soil also responds to any fair cultivation and process of preservation with ample, varied and continued crops.

The coal-field in East Kentucky and East Tennessee measures 17,800 square miles about double that of Pennsylvania, and double that of Great Britain and Ireland. Iron is found in immense areas, and often closely contiguous to the coal, as at Birmingham, Ala., which lies in a valley, with a mountain of iron on one side and a mountain of coal on the other, and which runs five iron furnaces, two rolling-mills, and other iron factories. The South, under the stimulus of northern enterprise and capital, is waking up to her iron interest as well as to the manufacture of cotton. In northern Alabama there are twenty iron furnaces; and in east Tennessee there must be as many more. And it is found that iron can be

made cheaper in the South than in the North. Marble, in several varieties, is found along the banks of the Tennessee, easy to be quarried and to be shipped by the river. It is said that the exportation of marble already exceeds that of coal. Gold has been mined for many years on the foot hills of North Carolina and Georgia, though never in largely paying quantities.

When General Sherman came to the Cotton Exposition at Atlanta, on his first visit after having left the city in ashes, he was received with respect, and he left for our daily paper a friendly letter, in which he referred to this Southern mountain country. He said that, in his judgment, with its fine soil and climate, and timber, and minerals, and water, and manufacturing facilities, and with its central position, it bid fair to become one of the best portions of our common country. As I was passing over these same mountains this fall, I fell in with a United States expedition for the geological survey of the region. The leader expressed to me the same opinion with that of Gen. Sherman; he also told me that, sometimes, as he was putting up his tall poles of observation, with alternate black and white stripes, the natives made this a sign that another war was coming on. They thought that the poles were to be targets for the practice of cannonading. On account of this suspicion some refused to entertain these geological spies. More friendly was understood to be the mission of Prof. G. F. Wright, of the Theological Department at Oberlin, who, as he was working his way through West Virginia upon the same Government service, with his geological *hammer* in hand, was taken to be the forerunner of a circus, tacking up the show bills, and was treated with a special kindness. A lawyer of that same State, who makes a specialty of ancient land grants and titles, told me that, in his explorations he had crossed the "coffee line." "What is that?" said I. "The line beyond which the people do not use coffee," said he.

This brings me to speak more fully of the inhabitants. There are two millions of them, with only one-eighth colored. The whites are native Americans, descendants of the Scotch-Irish settlers of a hundred years ago. They are a kind-hearted, hospitable, shrewd people, many of them brainy and naturally high-toned. Our own John G. Fee and our country's Abraham Lincoln were born of the same stock. Out of one of those Kentucky mountain counties went three young men to become Governors of three Southwestern States, and another now to be upon the bench of the United States Supreme Court. Out of a Tennessee mountain county went two boys to become two of our Governors in Illinois, and then both to serve the same State in the United States Senate. In one county on the North Carolina slope were born and reared three State Governors.

These mountain folks, though poor and ignorant, are to be distinguished from the so-called "poor whites" of the low countries, who had had ground out of them much of their self-respecting manhood. The mountaineers have had pluck enough left in them to keep up a feud with the slaveholders' aristocracy as bitter as that between the Jews and the mountain Samaritans, a feud which tore West Virginia from the mother State, a feud which, in Kentucky, leads the blue-grass gentry to hurl the sneer of "Pauper Counties" at those in the mountains that do not pay their own county expenses. You often find up there a spirit of independence quite admirable. You are struck, passing through the country, with an air of self-conscious equipoise in men who are utterly illiterate, and who are content to be clad in rags and to dwell in tumble-down cabins, without windows. One such, clothed in tatters that would hardly hold together, came shivering one cold day to a new comer, to see about selling some of his lands. When his high price came in the way of a sale, he drew himself up in the manner of a prince, and claimed that *he* had no need of parting with any of his

many acres. Their magnanimity shows itself sometimes in standing up for men on the other side. As Gen. Green Clay Smith was speaking on politics in a mountain court-house, there was a rustle as a signal for disturbing the meeting. Out hobbled an old man on a crutch. Mounting the platform, he turned upon the crowd: "You know who I am: you know in which army I lost this leg; but I love fair play with the Union man." Then seating himself and drawing a navy revolver, he lays it over his crutch leg and says: "Go on, General." And the General did go on in the midst of order.

But they are dreadfully illiterate up there. Slavery kept from them the free public school. The only semblance of it they had was the "pauper school," whose sting, like that of the rattlesnake thrust into himself, was death. According to the census of 1880, there are in Kentucky and Tennessee 101,903 voters who could not read the ballots which they are to cast for President week after next. And there were of these illiterate voters 16,349 more than there were in 1870. A relief to this disheartening census truth is that presented, at our last annual meeting, by Dr. Gladden, that the percentage of this increase of illiteracy is not so great as the percentage of increase of population. Some of our Southern papers, calling for national aid to education, claim that it is needed only for the negroes, that the percentage of illiteracy is no greater among white people in the South than in the North. But in Kentucky, the first State to be received into the Union, out of every 100 white persons, 22 of them are unable to read and write; whereas, in Colorado, the last State to come into the Union, it is only 6.5 out of every 100. In Tennessee it is 38 out of every 100 white persons who cannot read and write. In Iowa it is only four. The census does not give the illiteracy by counties, so we cannot get at the separate figures for this mountain district. But Prof. C. G. Fairchild, who is familiar with the region, at our last annual meeting put this percentage at fifty. And Rev. Dr. T. J. Lamar, professor in Maryville College, of East Tennessee, who has spent his life in that part of the State, says in the *Presbyterian Home Missions*, "It would be no exaggeration to put the illiteracy of this mountain region between fifty and seventy-five per cent." So then, there are one-half the people, perhaps three-fourths of them, who cannot read and write. Then the schools they do have, running for three months in the year, are much of a caricature. The school-houses are ordinarily mere cabins, without windows, desks, blackboards, maps, or any of the modern equipments. Our Clover Bottom school-house is about the only one in Jackson County, Ky., that has windows. So the teachers are apt to be appointed more from family or official favoritism than from qualification. The question is: Who shall get "the draw?"

But what of the state of religion up there? The Fairchilds of Berea say: "There is a section of eastern Kentucky, 200 miles one way by 100 the other, that has not a settled minister of any denomination." Of that same region, says Supt. Wishard, "There are from 25 to 35 counties that have not a Presbyterian church in them; and a few counties in which there is not a church of any kind." And yet Presbyterianism has been operating in the State for 100 years, with the Danville Theological Seminary as a supply. Says Dr. Lamar again: "With a few and rare exceptions, ignorance and moral and spiritual darkness have long hovered over this whole region."

The churches and the preachers up there are mostly of the hard-shell Baptist sort. They are opposed to Sunday-schools and missions, and education of the ministry, and pay for preaching. If the ministers do not need education, much less do the common people, who are thus left to be content with their ignorance. The Rev. Mr. Jasper, of Richmond, is not the only preacher left to teach that "the Sun do move." One of our white young men went up from Berea to teach in the

mountains. In a few days the preacher's son was taken out of school because he was learning infidelity in the doctrine taught there that the earth revolved. Soon the teacher was challenged to a public debate on the question: "*Resolved, That the earth is flat and stationary, and that the sun moves around it in 24 hours.*" To the discussion the preacher brought, as an assistant, another preacher, who had served one term in the penitentiary and has since served another. For two nights the intellectual tournament went on before crowded houses. Here was the course of the argument on one side: "He's a college student-ah; an' he's come out here from Berear College-ah to larn us an' 'struct us 'bout the shape of the yearth-ah; an' he knows mor'n what Joshuer did-ah; 'n he'd 'struct Joshuer-ah, 'n tell him a heap o' things he didn't know-ah; 'n I reckon ef God Almighty Hisself was hyear, he'd tell *Him* sumthin' er other He didn't know—ah. I tell yer, brethering, it is the doctrine of infidelity. That's what it is." The young man was denounced as an infidel, and was pronounced worthy to undergo the curses upon him "that believeth not," and upon astrologers and star-gazers. The young man was drawn into a second debate on the same question, but with abler men, who, however, were not able to produce any new arguments. There were only eight persons who came to that debate believing that the earth was round. Capt. Chas. Jewett, who led a colored company in the army, a son of Dr. Charles Jewett, the old temperance war-horse, is now living upon those Tennessee mountains, and is one of the trustees of our Grand View Academy. He told me there the other day of a neighbor, who was a well-to-do, pious man, who owns a mill, and who not only gives the Bible argument that the earth is not round, but says that he has proved it, because he sat up, at his mill, all of one night to see if the water turned the other way, and it didn't!

My friend has given me excerpts from some of the sermons he had heard. One preacher told his congregation that "They orto be thankful that their lives was still spared, an' their blood and brains was yit a circulation." Another, at a funeral, said: "Now, while we sing, I want the prayin' part of this congregation to come forrid and extend the right hand of congratulation to the bereaved widder and weepin friends." Another said: "Old Nebuchadnezzar, he called 'em all to come forth at the sound of the dulcimer an' the cornet, an' the Sawbuck." Another wound up his sermon by saying: "An' now, O dyin' sinner-ah, do you want to go down to eternal tradition-ah?" "Like priest, like people," with grand exceptions.

Are there any special reasons why American Christians and patriots, why the American Missionary Association, should take hold of this mountain work?

Surely it is reason enough that there is such a field. If we had just come across such a missionary district in any other part of the globe, would it not thrill the heart of Christendom to occupy it? But it is right here in our own country. These are our people, speaking our language. We are bound together in the same national life. They will produce influence upon us, whether we do so upon them or not. The American Missionary Association, before the war, was put in trust with this charge, and was devoted thereto by the baptism of persecution through which John G. Fee and his coadjutors passed. While the Association has free access, with its school and church process to all classes of both races at the South, do not its traditions, its spirit, its methods lay upon it a peculiar obligation to take hold of these unlettered, depressed, but worthy mountain people?

We are debtors to them because they were largely Union men. Many of these counties sent more men into the Union army than were liable to do military duty; and multitudes of those who did not go into the army were harried and hunted and robbed, and some were killed. As I go through that country my ears are

filled with thrilling tales of suffering for the Union. At the opening of the war a meeting was held in one of those mountain towns to decide which way they would go. When it was said : "If we go with the Union, and it prevails, they will set free all the slaves," an old man answered : "Negro or no negro, I'm for the Union." And they are still standing by the Union. All these years they have been voting for Abraham Lincoln, and they are still voting for him !

It is another incitement to work for this people that they are so entirely free from skepticism. At the annual meeting of this Association, in 1860, held at Syracuse in the Church of Dr. Strieby, Rev. J. A. R. Rogers, who, with the Berea force, was, so long ago as that, working upon this mountain problem, told us, in his address, that the people up there were free from infidelity, that they called themselves "Bible men," who only wanted a "Thus saith the Lord," to carry them. Even their ignorance sticks fast in the Word of God. The sun moves, because they think the Bible says so. Rev. N. Bachman, the Presbyterian superintendent for east Tennessee, says : "There is but little skepticism here. You will occasionally find an imported case ; but it is a rare thing that you will find a native east Tennessean who disbelieves the Bible to be the Word of God. The most wicked and profane have a reverence for it, and the simple fact that one is an infidel discounts him very much in the eyes of his neighbors. Is there not encouragement to work for such a people, to give them an enlightened view of God's Word that they may gain its full power ?

The probable future of this mountain district is a reason for present effort to cast it in the molds of a Christian enlightenment. The wave of emigration is now striking the real deserts and the barren mountains of the West. Soon the government lands will all be taken up; the most desirable have already been appropriated. That tide must flow back. It will not find rest in the interior States, where lands are ranging from twenty to one hundred dollars an acre. It will rise upon the western slope of this central mountain district, and that from the East and from over the ocean may easily flow along the eastern slope, filling the valleys and rising to the hill-tops. Cheap, good lands, genial climate, abounding minerals, native latitude, central position will all conspire to fill that "Switzerland of America." In native material resources is it not superior to this grand New England which has spread out her tent to cover the continent with her ideas and her institutions ? As New England herself is gradually changing by the forces of migration and immigration, so may not these sunnier and richer hills and mountains take on slowly the forces of a new and mighty civilization ?

Look at the possibilities. Edward Atkinson says :

The great middle section of eastern Tennessee, northern Georgia, western Carolina and southern Virginia has been hemmed in by the curse of slavery, and is yet almost a *terra incognita*, but it is replete with wealth in minerals, in timber and in fertile valleys of almost unequaled climate for health and vigor. This section is equal to the Austrian Empire in its area, and *more* than equal in resources. It has a sparse population of only one or two millions. The Austrian Empire has over thirty-seven millions. The healthy upland country of Georgia, Alabama and the Carolinas contains vast areas of fertile woodland, which can be bought by the hundred thousand acres at half a dollar or two shillings an acre, on which sheep and cotton thrive equally well. These sections are being slowly occupied by white farmers, and wait for immigrants who can bring them to use. In a few short years, sheep, fed mainly upon the kernel of the cotton-seed and upon the grasses that follow the cotton, will send to market from the same fields, alternately occupied, as much wool as cotton. This warm section is more than equal to Italy in area; it has perhaps two millions of people. Italy contains twenty-seven millions.

Are we not now at the crisis of this mountain campaign ! Gen. Grant, in his report, said that when his army had swept around the side of Lookout Mountain and across the Chattanooga Valley to the foot of Missionary Ridge, where he had

planned for them to stop, they did not halt, but, "without orders," pushed on up the Ridge to dislodge Bragg and utterly to rout his army. What was it but an inspiration from God that lifted that army of patriots, "without orders," to the height of that accomplishment at the very spot where the slave power had defied the American Board and had used the National Government to break up the mission and to dislodge the Indians in order to make room for slaves! On my way to this place, visiting again those same heights. I met there a Confederate soldier whose station at the battle had been on the Ridge, and who told me, as I had never heard before, that as our men were pressing up its side a seasoned rebel regiment just before them were seized unaccountably with a panic, and, without receiving a shot or firing a gun, broke and ran, leaving a gap into which the Federals readily rushed to gain their victory. Inspiration on one side; the frenzy of terror on the other! In our grand missionary sweep we come to this same mountain range; and what so much do we need as an inspiration from the Mighty Spirit to lift us up the acclivity of this great endeavor, to capture these frowning fastnesses of ignorance, prejudice and superstition and to strike with panic the confronting lines. Under such a divine impulse the fifty thousand dollars, suggested the last year for this work, would be found to be only in the line of Providential guidance; and the men and the women to match the exigency would be forthcoming. Then, anew, would we christen the whole of the great south portion of the Appalachian Range, our Missionary Ridge, and, by and by, would it become Christ's redeemed and royal province.

EDUCATIONAL WORK.

BY REV. F. D. AYER.

In remarking upon the report that has already been presented one, thought must strike every one of us—that that is a very prosperous business, which opens new avenues of business or of usefulness, and at the same time brings new fruit to the centre home. The report tells us that in the enlargement of the year past there is given the promise of greater enlargement for the year to come, and it seems to me if this be true, as all admit, then the appeal that comes to us for the coming year and for the future is only that which every business man rejoices in, that he may have larger opportunities of improvement, and entering those opportunities may find them on every side made fruitful. I think we have gone so far in this discussion of the question of our relation to the South, with its ignorance and with its irreligion, that we have absolutely decided this point, that the great thing needed is education and religion. Taking this as granted, that if those two factors could be supplied, if the seven million colored men of the South to-day stood as educated and Christian people, then our problem would in large measure be solved. If this be the thing that we are after, then the direct avenue and the one key to all this problem is clearly before us. It is to educate those that are to-day ignorant, that in ten or twenty years from now they may be educated, and Christian men and women. We have laid broadly the foundation; we have planted already too much on that soil of the South to abandon what we have done. We cannot afford to throw away what we have already attained; and the very argument that sent the first teacher to the South, the very argument that sent the first missionary to the South, holds to-day with greater force than it held twenty years ago. We have new incentives, and motives have been accumulating ever since we began this work, centering upon those two facts, the education and conversion of the colored men.

It is not at all my purpose to speak of their illiteracy as bearing on our national

interests. One-third of the voters of the South are unable to read the ballot they cast. My only thought in that respect is that we cannot afford to leave a blind Sampson between the pillars of our temple in America.

Passing then from that to the other relation of our education alluded to by the Chairman in his report, it is this : It is stated in that report that they must have the education that their labor may be intelligent. We are talking of our resources. We are talking of the undeveloped wealth of our Far West, and we are saying that the South is not developed. Why? There is something at the South that needs tilling as much as those acres at the West need tilling. Those acres now we say are producing less than they ought to produce. The ignorance of the South is producing only wrong and weeds, and it ought to be fruitful of wheat, and how shall we make it so? Cultivate it as they do the soil out West. What labor, the labor of seven millions of people made intelligent, those men and women made industrious, backed and inspired by the motive to become self-supporting, could give to the United States of America. How it would increase her wealth, the labor merely of that seven millions of people elevated, brought up from the one stratum of agriculture, which has been their labor so largely in the past; and it would lead to avenues of trade and skilled employment which would add greatly to our wealth.

More than this, they need to be educated for homes. Seven millions of people, soon to be ten millions, will have homes. What shall they be? Ignorant, breeding ignorance; families multiplying thus rapidly, and only multiplying in ignorance? We do not believe it, and our educational interests bear then directly on the homes; but if we are to have intelligent homes for the next generation of colored men, the children of this generation must be educated. The homes of the next twenty years in America, so far as the colored homes are concerned, depend upon the action of us who are on the stage to-day. The colored men of the South are to be made intelligent, and must be made Christian by the earnest efforts of the teachers and preachers already on the field and those who are to follow them, and for this reason we need that the churches should be intelligent. Ignorance is not the mother of our devotion, and if we are to have intelligent Christians there twenty years hence they must be started now.

This leads me to remark, in regard to the relation between our education and our religion, Christianity, that we say sometimes "*Education and Christianity.*" Nay, friends, it is not to see how far we can Christianize them in their ignorance, how much of piety we can develop, and leave them blind. That is not our problem at all. On the other hand, it is not our problem to see how much we can educate them and leave them vicious. It is not religion *and* education. It is a Christian education and an educated piety that we want. The sample of it is that seen all over the South now, the church dedicated to Almighty God, and the heralding of the redemption of Jesus Christ from the school-house for teaching the alphabet and the reading of the Bible. This is the sample, the church and the school-house combined. Thus we go on with this work on that one foundation, and here we have the leverage for all the future, the leverage for the next generation, the power of an intelligent piety, a Christian, moral education.

This leads to the answer to that other question. Why not let the State supply it? Because it cannot do it; it cannot combine those two factors as they must be combined. We welcome all the State can do, and ask that it may do more, but there is that needs to be done by the Church, and pioneers and heralds for the future must be trained in institutions named after the Lord Jesus, that lift high and hold steadily the cross of Jesus Christ. The State cannot give that. It can help, just as all our secular knowledge and all our secular business comes to help

on religion, but all that the State can do is only to open up this great avenue of Christian education.

Now, it seems to me that the most precious thing in all the South, as the most precious thing in all the North, is the youth and children. That is what makes these sections valuable. We talk about our inheritance as children of the Pilgrims, which is as it should be. Build there. The foundation is laid. Shape and determine the future. Those that are planting institutions of religion and charity are to become the debtors and creditors of coming generations. The people are talking very much nowadays of what they are to do for the soldiers. I have one proposition to make which has been alluded to on this platform many times. Our Secretary yesterday touched all our hearts as he spoke of that brave man who went to give an account to God for the reason that he came back not with the flag. Friends, politicians all over our land are seeing what they can do for the soldier, for the children of the heroes of our army. Now, what are we going to do for these colored men? Let us pension every one of them, and pay our debt, not in so many dollars, but in an educated posterity; the monument to the colored soldiers in the army, for the redemption of the Union, a generation of educated Christian children to go on to be the inheritors of that liberty that their fathers helped to win. This we can do, and we owe it to the colored heroes of our army that not one single descendant of them in the near future shall be ignorant of the alphabet or of the Lord Jesus Christ.

Our inheritance is of the future, but, friends, because we possess it we are not of necessity heirs apparent to all the future. We maintain the line of our royalty, not by blood, but by our fidelity. We can be faithful, we can maintain our loyalty for the generations to come thereby. There are many obstacles, yes, but there are many helps as well; and there is this thought to be considered, that that which is great enough to take generations to do is worth the doing; an enterprise that taxes generations in time, and millions of men and money, that is worth the attainment. He who is in that and puts his hand to that is in a successful enterprise; he does a work that sometime shall be finished. Thank God for that hope as we go forward!

Then the thought that I want to leave is, that we have this for our leverage for the future. And as Stewart says, "I love the growing better than the ripe," so while we have wronged the generation of colored men that has gone down to the grave, let us love the growing races, both the black and white, and plant the cross of Jesus and the school-house, united, and in and through them accomplish the work in the future.

CHURCH WORK.

REV. W. S. ALEXANDER, D. D.

The 1,500 Congregationalists of Louisiana have come into this fellowship, not through proselyting efforts, but from a desire for a more intelligent preaching of the Word and a purer living of the Word. They are indeed a "little flock" of God, but rich in faith and rejoicing in the earnest of greater and better things. The same tidings come to us from Alabama, Georgia, Tennessee and Texas. Gen. Fisk said to me, as I went South nine years ago: "You can't make a Congregationalist of the negro. You must either let him shout, or put him under the water." I once heard an old negro improvisatore sing this jingle:

"I'll tell you what I likes de best;
It am de shoutin' Methodist."

All credit to our Northern Methodist and Baptist brethren. They have done a

good work in the South. But I believe that there are to-day many thousands among the colored people who are willing to keep silence before the Lord in the church, and who, when they come into the Church on profession of their faith, will be satisfied with a "*dry dip*," such as the Israelites received when they "were all baptized unto Moses in the cloud and in the sea."

I believe that wherever the Congregational Church will plant its standard in the great cities and towns of the South, and do foundation work, building slowly and wisely, insisting rigidly and unyieldingly upon right living, as well as right believing, that men and women, in whose hearts God has implanted the desire for a higher life, will rally around that standard and that this leaven of good will spread into the surrounding mass.

Is the Congregational Church fitted, by its methods and resources, to respond to the call of the freedmen of the South?

Congregationalism holds the principle of local self-government, it recognizes the right of the people to choose their own pastors and to administer their own church affairs. Admitting the fact of ignorance and inexperience in the mass of the colored people, I would sooner commit the decision of church questions, reception and discipline of members, questions of church finance and statements of doctrine to a majority, than to a small board of officers, whether they be Presbyterian elders or Episcopal vestrymen. We trust the people, and believe that the enlightening power of the Gospel in the conscience and heart will enable them to honor the trust. It was my pleasure one year ago to speak on the subject of education in the court-house at Vicksburg, to 800 colored people, and some of the representative white people of the city.

One of the leading white preachers of Mississippi, whose name you would recognize should I speak it, called upon me at my hotel, and said: "If you desire to do the colored people of Vicksburg the greatest service come here and establish a Congregational church. You have the advantage of us. You can build from the bottom. We have to accept much that is wrong as a part of the inheritance of slavery. If you will come here I will secure you a lot on which to build the church." Just so fast as our schools send out their students into the cities and towns, the desire for a more enlightened system of religious teaching, and a higher type of Christian living is created, and that is our encouragement and our reliance.

When South Carolina was considering the matter of a new State coat of arms and receiving from artists competing designs, Jefferson Davis, (so the story goes), on a visit to Columbia, was invited to inspect the designs and assist in the selection. His attention was called to one having on the different quarters of the armorial shield the emblems of the plough, the sheaf of grain, the palmetto and a negro asleep on a cotton bale, and we presume the legend was, "Long live King Cotton." He was asked how he liked it. "Not at all," he replied. "Why not?" "Because I am afraid if the nigger should wake up it would be bad for South Carolina." Well, my friends, the negro is "waking up" all over the South, and is ready to receive the best in education and religion we can give him. No department of our work at the South is more urgent than that of church extension. "The fields are white already to harvest." Three thousand dollars a year in Louisiana for the building of chapels and parochial schools where the public school system is inadequate, the supplementing of the poor stipend of our self-denying ministers, would result in the speedy formation of a strong body of churches, which in five years would become self-supporting. Theological education should be lifted into greater prominence. A theological seminary, with an able corps of professors and an adequate library, should be

established in some central position, and young men of piety and ability should be sought out, encouraged and welcomed to its lecture-rooms, that reapers may be more speedily furnished to the waiting harvest. Let the Congregational Church enter the South with the confidence that is inspired by a divine voice. Let it build its temple not on the shifting sand, but on the solid rock. From the foundation to the topmost stone, let it represent the pure teachings of the Son of God, and over the portal let there be inscribed, in letters of living light, the legend attached to an ancient painting, in which Christ is the central figure, with the widow and orphan on the one side, and a kneeling slave, with the fetters falling from his limbs, on the other: "Christ the Consoler and Redeemer." Oh, for godly men, consecrated to the working of raising fallen humanity—some by their wealth, and others by personal service.

ON REPORT OF FINANCE COMMITTEE.

BY REV. CHARLES F. THWING.

I am asked, friends, to add a word to what has been said upon the question of money. I notice that the report and the general survey of the society close with the statement of seven needs of this Association. Diverse in their details, these needs are in their substance and foundation one. It is simply the great and constant need of money; and the question that I wish to speak upon for just a moment is the question of the motives that lead us to large and to constant benevolence to this American Missionary Association.

The first thing to which I allude is that more is given to us than to any other people that the sun ever shone upon. The fact of our fine and complete equipment for Christian work constitutes a motive for large and constant benevolence. You take the map of this country and you lay down on top of it the map of Europe, excluding Russia, three times, and the wealth of this nation, only one hundred years old as a nation, exceeds the wealth of England. Since this very noon the wealth of this country has increased twice, no, thrice-fold the value of the money that this Association asks for for its entire twelve months. More is given to this American people, more of money, more of moral equipment, more of religious power and enthusiasm, than was ever before given to any people on God's earth. We are about to establish here a vast material civilization. We are to be the richest country that God ever pleased to plant on this globe. More, I say, is given to us. More, too, is given to us of the North than to any other section of this whole land. We know that the iron heel of war crushed down on the South, and crushed out her life. We also know to-day that in many parts of the South, ignorance, oppression, tyranny and misrule are rampant, and the question is whether we, with all our powers, with all our equipment, are willing to be moved by this very fact to put our powers, and our knowledge, and all our enthusiasm into this undertaking? The fact that more is given to us than to any other people simply requires us to do more than any other people. That is the question of to-day.

We have in Cambridge a museum in which are gathered the utensils of extinct races of this American continent. You can see them there arranged in horrid forms, dozens by dozens, shelves by shelves. You can also see old pots and kettles glued together and tied up in all conceivable forms. What for? Simply to model and reconstruct the ancient barbarism or civilization of this American land. Ah, would that we had money, not simply for the building of museums to hold the traces of extinct races and bring together these samples of pots and kettles, but that we had money to make the living brain of the living man strong; that we

had money to make the living heart of the living man tender; that we had money to make the living soul of the living man divine. That is what we pray for.

You know that once Oliver Cromwell was taken to see York Cathedral, and he saw there a dozen silver statues of the twelve apostles, and those who brought him there showed them to him with great pride. "Ah," said the old Protector, "melt them down and put them round doing good." Ah, take your silver which is given to you, take it, melt it and put it on its round to make the gain of the Christian realm. I therefore say as my first point, more is given to us than to any other people. More therefore is required of us, and this constitutes a motive for our Christian benevolence to this body.

But further, friends, the fact also of the character of this Association constitutes a motive. Its character was formed long before I was born; when it built the first schools for teaching the freed slaves, I was just learning my A, B, C. We all know its history, its economy, its efficiency. Now, this fact of the character of this body shows us if we give to it money, it will Christianize and civilize all of these degraded races. Give it money, and it will do anything for making men Christians. You recall that in "Dombey and Son," in the interview between little Paul and his father one night as Mr. Dombey and Paul sat together before the fire, Paul looks up and says, "Papa, what is money?" and the rich old banker says, "Paul, Paul, money, Ah, money is, money is sovereigns and guineas, and shillings and pence." "Oh, yes, I know, Papa, that, but what is money after all? What will money do?" "Oh," said Mr. Dombey, "money, Paul, will do anything—almost." "Yes," said Paul, "But if money will do anything, why doesn't it give me back my health? Why didn't it save my mamma?" Yes, money will do anything—almost. But how large is the "almost!" But you give to this society money, and along the line of Christian manhood it will do anything. It will do anything toward lifting up Christian manhood, and crowning it with the diadem of Christ himself.

You recall that once Thomas Aquinas came to the Pope, and he chanced to find the Pope with a great treasure before him, and the Pope said: "Father Thomas, you see the Church no longer can say, 'Silver and gold have I none.'" "Ah, yes," said Father Thomas, "it cannot say either, 'Rise up and walk.'" No, but give to this Association silver and gold, and it will say to men, "Rise up and walk." It will say to the poor degraded negro away down in the mire of sensuality and sin: "Rise up, be a man. Walk forth as a Christian man." Give this secretary the dollar, and he will show you Christian manhood. Give him the dollar, and he will show you sublime consecrated Christian character.

Bear with me, friends, I want just to allude to one more point, and that is that a third motive that should lead us to large work in this society is the fact that our property, be it small or great, is not our own; it is the property of God. Of it we are not the owners, we are simply the trustees, we are debtors to the barbarian, we hold our property as a trust, and we must never as Christians convert to our own uses or affairs that of which we are simply the trustees. It is not your own; it is God's. It is God's just as truly as you yourself belong to God. I would we had men of the type of Deacon Safford and Deacon Charles Stoddard, men who, after gaining enough property, at once put aside all their gains to the cause of God. But there is even perhaps a higher type. It is the type of one whose name I will not mention, but who is known to many to whom I speak. This man to-day in mature life says that he was converted in middle life, and the struggle of his conversion lay over the question of his money. The devil came to him and said, "You have great business talents. Use them. Make money. Keep it yourself. You know you have made it. You have a right to it." Christ came to him, and said,

"Yes, make money, make it, but make it for me," and Christ won Christ conquered twenty years ago. He said to one who is now his pastor "I would like to retire. I have money enough, but I feel God has given me powers in business, and that I ought to use them for him," and he has gone on all these years making these vast amounts, giving them forth to the cause of God on this earth, giving them forth because they were God's. Once in what he thought might possibly be his last sickness, he called his pastor to his bedside, and sent for an old small leather trunk, and he opened it, and there year by year for many years were arranged the receipts for the gifts that he had made to these causes. I cannot tell you how much they were, but he had kept his accounts with God; his money was God's money, and there in black and white lay the account of his stewardship. Would we had more men of this type. Thank God, they are coming. In a sermon by the pastor of this church in which we gather, I read some years ago that John Norris, of Salem, made a will in which he gave a legacy of thirty thousand dollars to the cause of Foreign Missions, and an effort was made to put aside the will on the ground of unsound mind. One of the chief reasons urged for the purpose of breaking the will and setting it aside was the fact that he had left thirty thousand dollars for so unreasonable a cause as that of Foreign Missions. Look to-day at the Otis legacy, amazing! Look at the Swett bequest, amazing! We are coming; yes, Father Woodworth, we are coming six hundred thousand more.

I remember seeing a little while ago up in Williamstown, in the College chapel, two memorial windows. In one there appears a young man, and near him is a woman who, with upraised arm and uplifted finger, points him to the distant skies of the future. The skies are dark with clouds. She points him to a life of eminent public service, but whose close is dark and tempestuous. It is a memorial to the scholar, to the statesman, to the Christian, James Abraham Garfield. By its side there appears a window in which is pictured a holy man whose fingers linger lovingly on the strings of a harp, and whose face is upturned toward the sky, from whence he seems to draw down inspiration. It is a memorial to the Christian teacher and friend of Foreign Missions, Albert Hopkins. Fitting memorial pictures for young college men to see every morning of their college lives: but a more fitting window to erect in this church, to erect in your home, to erect in your store, would be this, a picture in which appear the rich man giving his large treasure, the man who earns a dollar a day giving his dime, the little boy and girl with their pennies, each offering them to the Christian missionary, asking him to take them and use them for God and for his cause. Our money, my friends, is not mine, is not yours it is God's. You read on the coin, "In God we trust." Ah, what do you think God would put upon that coin? Would he not put this: "I, God, trust thee?" "I trust thee with this treasure. Use it for me." An old composer always put near the beginning of his work, in Latin, these words: "In the name of God;" "To the glory of God." Oh, that we might put upon our dollar, "To God, and to God alone!"

These are some of the motives that urge us to large endeavor—more given to us than to any other people; the character of this Association; the fact that we are stewards, and that our money is God's money. All these motives should urge us, inspire us and arouse us to increased and redoubled benevolence to this glorious cause. Thus may God help us ever to work.

EVERY MINISTER A MISSIONARY.

BY REV. EDWARD N. PACKARD.

Now, as the hours in which we have assembled in this venerable church are at their end, there are one or two practical questions that come before us which grow

naturally out of the report that has been submitted by Mr. Fairbanks. The question of money is after all the vital question that these brethren of the Executive Committee and these secretaries and teachers and missionaries are bound to consider, and as we go home, with what resolves, hopes and expectations do we go? With what inspirations do we go away from these delightful and stirring meetings here?

I will limit what I have to say to one single point. It will depend upon the ministers of our denomination whether we shall reach this one thousand dollars a day or even the half million which we shall need not very far distant—on their zeal and their fidelity, their consecration and their courage, and I wish to take upon myself my portion of the responsibility that rests upon us as ministers of the Gospel of Christ. It lies in our power to smite the rock out of which the streams will flow generously and continuously; it lies in our power to draw out, and to nourish and train and utilize, the forces that lie locked up in the hearts of the churches of the living God, and to make those forces regenerate the world. It is a glorious and awful responsibility, but we are obliged to meet it.

The ministry could best meet this responsibility by making their motto "Every minister a missionary," and thus they would solve the problem. Every church would then have a missionary pastor, and the church work would be shaped with reference to the missionary idea. The difference between the ministers at home and those in foreign fields should only be a difference of locality, not of spirit and purpose in life. Every minister should in the very centre of his soul hold himself to be a missionary of Jesus Christ, loyal to him, and willing to go anywhere that his providence may send. A lady who once worshiped in one of the pews of this church, who gave large gifts to Andover Seminary in its early history, used to say that gifts to the Andover Seminary were the same thing as gifts to the missionary. Her idea was that God in his wonderful providence would now and then call out from among the students prophets that should go forth to the foreign mission work, while every minister should be a missionary in his heart. Take away the inevitable differences that must arise between work in this Christian land and work in Africa or India, and the hearts of men are the same and the work is the same; the themes the same, the redemption of a lost world through the wondrous atonement, through the blood of our ascended Saviour; the necessity of regeneration by the work of the Holy Spirit upon the heart; the necessity of repentance and faith in the Lord Jesus Christ, and of works of charity and love that must grow out of such acceptance of Jesus Christ as a Saviour. Putting these themes where the Bible puts them, and where all the most effective workers in all these past eighteen centuries put them, we shall become essentially missionary ministers, and the type of conversion under our preaching, by God's blessing, will be a missionary conversion.

An old woman at a China missionary station accepted the Gospel, but hesitated to come forward for baptism, and on being questioned about the matter said, "You know the Lord Jesus tells us to go into all the world and preach the Gospel to every creature, and I am nothing but an old woman. I can talk to my husband and daughters and son, and neighbors now and then, but I can't go into all the world, and how can I come forward then and be baptized?" Such a consecration as this is possible under the earnest presentation of the missionary Gospel of Jesus Christ. It becomes a power. The "Go ye into all the world" becomes an impulse in every effort, and will determine very largely the style of our parochial work.

John Wesley said in one of his sermons that the natural effect of accepting the Gospel was to produce temporal prosperity, but that temporal prosperity

tended to weaken the power of the Gospel over men's hearts and consciences, so apparently the more successful the Gospel was, the more the tendency of it was to destroy itself. What was the solution of this difficulty? It was to give continually in proportion to our prosperity. Then the more faithful we were in the discharge of our worldly stewardship, the more faithful and generous we could be in our gifts toward the extension of the Gospel of Jesus Christ. Now we are inheritors of a Christian civilization, of a high culture, and we are in danger of lapsing into a dilettante style of work, and losing a real strong grip upon the forces of evil in this world. When, through the great wealth and prosperity of the churches in this favored land, they were in danger of self-destruction, God opened the doors of the heathen world before the churches of America, and there came a call as if from the ascended Christ himself down to these churches, to go out and possess these nations in his name, and when the churches needed another lesson, God took that whole race in bondage and brought them up out of the house of bondage, and said to us: "Here are your brothers and sisters; take them, feed and clothe them; evangelize them, and bring them out into the Christian civilization you have enjoyed."

On account of these providences the Christian life cannot be what it used to be. And the Christian ministry can never be again what it was before these great movements of the kingdom of God were inaugurated. We cannot be true and loyal ministers of Jesus Christ if we look at the work of these organized societies as merely an incidental feature, an interruption possibly of our ordinary work, as something that we can get along with by now and then giving it a little attention. No, it must be a constant part of our work as stewards of Jesus Christ, standing in pulpit looking out over all the world with an eye trained by the spirit of God, to bring to our people the results of the great work, world-wide. We are to make them intelligent upon all that is going on in the kingdom of God. We are to encourage our churches to know the missionary service, and encourage large and steady contributions with a gladness and courage that springs from a heart that is wholly given to Christ in all things. If the pulpit has lost its power, as some say it has, it is the fault of the pulpit. What more do we need as ministers of Christ to gain anything we have lost than this commanding type of personal consecration in a living generation. Oh, I assure you that men who are seen clearly to have an eye single to the glory of God, men who give themselves to that service heartily, who give of their substance in the same proportion which they enjoin upon their people, who bear the burden that their people are called upon to bear, men who devise means by which their charities shall be going out to bless all the world, such men, I say, will have their power. God will see that they do not lose it, and their proportions will seem more majestic the further we go away from them, and we shall glorify God in such servants, and out of their churches there will spring in a long line ministers, missionaries, teachers and Bible readers, and large gifts for his treasury.

This work is suspended in the air on the prayers of the people of God. Never before was such a work undertaken in the world as is now undertaken by these benevolent societies, each year planning for operations that rest wholly on the continued gifts of the people of God, and these gifts springing out of a consecrated spirit. We are not nurses, we are like parents that have had a child placed in their arms by the God that loves and honors them, and we have got to take that child, clothe and feed it, and we cannot leave it after a week's care. It has got to be cared for month in and month out until it can take care of itself, and if any one of the associations that have their just claim on our attention and spirit, has a claim, which is peculiar and large upon our affections and our sympathies and our interests,

it is this Association. We do not owe a debt to the Irishman or the German who comes over to these shores, except the general debt of love, but we owe a debt to these whom we have oppressed. This Association in its early days was compelled, like Simon of Cyrene, to bear the cross, the cross on which human rights were crucified in this guilty country, and now it has come to a place of honor, and it rests with us as pastors to say whether it shall go into a larger service; and if we make this our motto, "Every minister a missionary," all these questions will settle themselves.

CLOSING WORDS.

REV. E. S. ATWOOD, D. D.

I am glad that it is this American Missionary Association that just at this juncture has held its annual meeting amongst us with so much fervor and power, for although a great many departments have been opened before us in which this Association has done marvelous work, there is another department that has hardly been alluded to. I mean the work which this Association is doing to tone up the conscience of the nation and Christianize the Christians of the nation. This Association stands, in its corporate capacity, as no other association stands, distinctively for righteousness in our national life. We have enough, as we have been told, of men who are greedy for power, who make their way to places of official trust and dignity over wronged men and women, and this Association says out of its history, and out of its prophecy as well, that the nation and individuals must remember that he who goes astray from the paths of righteousness "living shall forfeit fair renown, and doubly dying shall go down to the vile dust from which he sprung, unknown, unhonored and unsung." It has told us, too, what our nationality is, the nationality of patriotism and hope in the future, what are the factors of it, by what methods alone our highest ideals can be reached. It has told us that these conglomerated and yet not united races on our continent are factors, and only in their fusion into perfect unity can our highest hopes be realized. They have met the spirit of the old story told us of the city of Corinth, which, under the fervid heat of a great conflagration, melted at once its statues and shrines, which poured along the street a molten current of gold and silver and iron that commingled shaped the Corinthian brass that was more precious than gold and tougher than iron, the most marvelous metal the world ever saw. And this Association has been teaching this nation that in the fusing of these various races into one grand new race, we might call it certainly one grand new nationality, in that way alone are we to prosper in the future, so that the time to come shall far exceed in its achievements the days that are past. This Association has told us already, and is telling us more and more, where our real hope lies in the face of what are considered our greatest dangers. We have listened over and over again to the statement that this negro question is the great threatening question that puzzles statesmen, for which philosophers have no wisdom, to which history contributes nothing out of its experience, and this Association has put us in such an attitude toward it that those who are wise and have eyes can see and know the way to deliverance.

I recall a morning some years ago, when I lay in a little vessel off the coast of Africa, which we were approaching under the guidance of a captain who for the first time had entered those seas, and I remember how much of disturbance and of fear there was on board as the night wore away, and now and then through the clear starlight we caught a view of the dim outlines of this great looming bulk of the unknown continent that lay under our lee. But by-and-by the twilight began to shimmer faintly, and with the twilight came first the song of the birds

from the shore, and on the morning breeze there was wafted the fragrance of spices and blossoms, and the sun got higher and higher, until the portals of day opened, and the land lay before us, no longer a menace and terror, but with headland after headland green with beauty, and bay after bay mirroring in its blueness the azure of the sky above, and on an unruffled sea, with breezes that seemed to blow softly out of heaven, we made our way in through the historic straits to the port to which we were bound. We have been confronting this African problem year after year; it has been forever a menace and a terror, but this Association has let light in upon the problem. We have been through the days of twilight when we made no headway, and find the sun is up, and that we have promise of deliverance and of safety. We have got into daylight now. This is the work of this Association, and to those who believe in God and those that are true to the duty which righteousness lays upon them, and who have seen what education and religion have already wrought, this African darkness is no longer a menace and a terror, but it is a new continent, and we are to be the possessors of it, and God helping us, and using the means which God has given us, we are to sail in to its hopeless harbors, and that which was a drag-weight and burden is to be the great feature of our fidelity and prosperity.

We thank you, Mr. President and brethren of the Association, that you have quickened our hopes in that direction, that you have strengthened our faith, and that we shall go forward in our work in life, and especially in our benevolent work, with larger prospects, with more assured confidence, and with a diviner trust in the Divine Lord of all. And so on behalf of my brethren and of the Committee, and of these good people of the churches, we reluctantly wish you goodbye.

ECHOES.

—Referring to some embarrassment experienced by the Committee in securing a place for the Annual Meeting, the Secretary said: "We finally came to Salem, and found on a public building the encouraging inscription, 'Where virtue reigns the unfortunate find relief,' and that is why we are here."

—Dr. Withrow said: Whatever claim Foreign Missions may have on me, whatever claim Home Missions may have on me, no man can have such a claim on me as the man I have abused.

RECEIPTS FOR OCTOBER, 1884.

MAINE, \$310.30.

Bangor. First Cong. Ch.....	\$23 55
Belfast. First Cong. Ch. and Soc.....	12 00
Brewer. First Cong. Sab. Sch.....	15 00
Falmouth. First Cong. Ch. and Soc.....	19 64
Freeport. Cong. Ch.....	19 50
Fryeburg. Cong. Ch.....	8 00
Gorham. First Cong. Ch.....	47 92
Lewiston. Pine St. Cong. Ch.....	40 83
Limington. "A. B.".....	2 00
Waterville. Cong. Ch. and Soc.....	30 00
— "A Friend".....	3 00
By Mrs. J. P. Hubbard, for Missionaries, Wilmington, N. C., Ladies of Maine.....	88 86

NEW HAMPSHIRE, \$225.52.

Alton. Cong. Ch. and Soc.....	\$4 00
Brentwood. Cong. Ch. and Soc.....	5 00
Campton. Cong. Ch.....	14 00
Claremont. Cong. Ch. and Soc.....	24 65
Colebrook. "E. and C.".....	2 00
Hanover. Cong. Ch. Dartmouth College	30 00
Keene. First Cong. Sab. Sch.....	26 91
Monroe Cong. Ch.....	5 00
Nashua. Pilgrim Ch. and Soc.....	63 86
New Market. Cong. Ch. and Soc.....	5 50
Rindge. Cong. Ch. and Soc.....	8 60
Rochester. First Cong. Ch.....	34 00
Wilton. Rev. A. E. Tracy, Bbl. of C. and Papers, 2 for Freight, for Macon, Ga..	2 00

VERMONT, \$633.57.

Brattleborough. Center Ch.	\$92 00
Brownington and Barton Landing. Cong. Ch. and Soc.	10 00
Burlington. Third Cong. Ch.	76 31
East Berkshire. Cong. Ch.	13 00
Hartford. Second Cong. Ch.	100 00
Holland. Cong. Ch.	5 00
Manchester. Ellen Hawley.	10 00
Milton. Cong. Ch. and Soc.	16 74
Montgomery Center. Cong. Ch.	10 00
Newport. Cong. Ch. and Soc., 12; Dea. Willis Richmond, 10.	22 00
Saxton's River. Cong. Ch.	5 00
Saint Johnsbury. North Cong. Ch.	221 50
By Mrs. Henry Fairbanks, for <i>Missionary, McIntosh, Ga.</i> : Berlin, Ch. and Soc., 13; Bradford, Mrs. Redington, 5; East Brookfield, Ladies, 4.40; Jamaica, Ladies, 5.80; Lunenburg, 3.25; Grand Rapids, Mich.; Mrs. S. H. Adams, 1.	32 45
By H. H. Thompson, Co. Treas.: West Brattleboro, Cong. Ch., 12.57; Windham Cong. Ch., 2.	14 57
	\$628 57

LEGACY.

Wilmington. Estate of Mary Ray, by J. Haynes.	5 00
	\$633 57

MASSACHUSETTS, \$3,927.36.

Adams. "Memorial Band," by Mrs. H. E. Smith.	5 00
Amherst. "C."	20 00
Andover. Francis H. Johnson, 100; South Ch. Sab. Sch., 25.64.	125 64
Arlington. Orthodox Cong. Ch. and Soc.	20 00
Attleborough. Second Cong. Ch. and Soc.	80 92
Belchertown. Miss Juliette E. Walker.	2 00
Boylston Center. Ladies' Soc. of Cong. Ch., Box of C., Val. 75, for <i>Marietta, Ga.</i>	
Bridgewater. Central Sq. Cong. Ch. and Soc.	49 00
Cambridge. North Ave. Cong. Ch. and Soc., for <i>Mountain White Work.</i>	13 54
Cambridgeport. Pilgrim Ch. and Soc. (ad'l)	23 79
Charlestown. Winthrop Ch. and Soc.	128 21
Deerfield. Orthodox Cong. Ch.	17 13
Dorchester. Pilgrim Cong. Ch. and Soc.	20 00
Duxbury. Mrs. Angelina P. Holmes, for <i>Woman's Bureau.</i>	2 00
Enfield. Cong. Ch. and Soc.	30 00
Essex. Cong. Ch. and Soc., for <i>Chattanooga, Tenn.</i> , and to const. Miss MARTHA WILKINSON and J. G. LATTA L. MS.	75 00
Everett. Cong. Ch. and Soc.	4 25
Fitchburg. Cal. Ch. and Soc., 102.80; Rollstone Ch. and Soc., 27.45.	130 25
Gardner. Woman's Missionary Soc., for <i>Indian M.</i>	50 00
Gardner. First Cong. Ch., 40; J. B. Drury, 30, to const. Mrs. Mary K. WOODBURY L. M.	70 00
Georgetown. Mrs. Sarah Braman	400 00
Granby. "A Friend"	20 00
Harvard. Cong. Ch. and Soc.	18 25
Haverhill. Mrs. Mary B. Jones.	10 00
Lakeville and Taunton Precinct Sab. Sch.	8 76
Lexington. Hancock Ch. and Soc.	13 30
Lynnfield Center. Cong. Ch.	10 00
Malden. First Cong. Ch. and Soc.	61 44
Manchester. O. C. Ch. and Soc.	38 00
Mansfield. P. M. Edwards.	1 50
Medfield. Second Cong. Ch. and Soc.	116 25
Merrimac. John K. Sargent.	2 00
Middleborough. First Cong. Ch. and Soc.	18 35

Millbury. Second Cong. Ch. and Soc., to const. HENRY W. SWEETSER and Mrs. MARY LEARY L. MS.	\$62 90
Monument Beach. "W. R. V."	25 00
Northampton. Edwards' Ch. Benev. Soc. (5 of which for <i>Chinese M.</i>)	84 56
Northampton. The Misses Tyler, 20; Miss F. Williams, 5; Rev. S. R. Butler, 10.	35 00
Newton. Bbl. of C.; Ellen D. Jackson, 1.25 for <i>Freight, for Macon, Ga.</i>	1 25
Newton Center. First Cong. Ch. and Soc.	58 10
Newton Highlands. Cong. Ch. and Soc.	7 83
North Brookfield. First Cong. Sab. Sch., for <i>Student Aid, Fisk U.</i>	35 00
North Dighton. Mrs. Ellen F. Greene, for <i>Woman's Bureau.</i>	20 00
Northfield. Trin. Cong. Ch. and Soc.	5 20
North Hadley. Cong. Ch. and Soc.	5 80
North Leominster. Mrs. S. F. Houghton	5 00
Norton. Trinity Cong. Ch. and Soc., to const. JAMES HERBERT LANE L. M.	40 00
Orange. Bertie E. Willey, Bdl. of Papers, etc.	
Oxford. Ladies' Miss'y Soc. of Cong. Ch., Bbl. of C., 2 for <i>Freight, for Wilmington, N. C.</i>	2 00
Phillipston. Ladies' Benev. Soc., Bdl. of C., Val. 8.50.	
Reading. Eliza A. White, Bbl. of C., for <i>Macon, Ga.</i>	
Royalston. Mrs. Harriet Estabrook, Bbl. of C., for <i>Macon, Ga.</i>	
"Salem Meeting." "A Friend" (5 of which for <i>Indian M.</i>)	10 00
Saxonville. Edwards Cong. Ch. and Soc.	24 21
Scituate. Centre Cong. Sab. Sch.	7 30
Scotland. Cong. Ch. and Soc.	4 00
Somerville. Ladies H. M. Soc. of Prospect Hill Ch.	10 00
Southampton. Cong. Ch. and Soc.	50 00
South Amherst. Cong. Ch. and Soc.	5 66
South Byfield. Mrs. J. B. Root.	20 00
South Framingham. South Cong. Ch. and Soc.	65 50
South Hadley. Teachers and Pupils of Mount Holyoke Sem., 100; First Cong. Ch. and Soc., 51.	151 00
South Sudbury. Box of C., Val. 8.68, for <i>Wilmington, N. C.</i>	
South Sudbury. By Emily C. Richardson, for <i>Freight.</i>	75
Townsend. "A Friend"	5 00
Uxbridge. Evan. Cong. Ch. and Soc.	30 00
Westborough. Mrs. L. F. Warren, 5; J. M. March, 5.	10 00
West Granville. Cong. Sab. Sch.	5 00
Westhampton. Cong. Ch.	36 37
West Medway. Christian Ass'n, by Dorcas Soc.	12 50
West Newbury. First Parish Sab. Sch.	8 00
West Roxbury. South Evan. Cong. Ch. and Soc.	37 94
West Springfield. Ladies Benev. Soc. of Park St. Ch., for <i>Missionary, Pleasant Hill, Tenn.</i>	100 00
Winchendon. First Cong. Sab. Sch.	33 91
Worcester. "Plymouth Ch., W., 500; Mrs. Abby B. Smith, 50; Central Ch. and Soc., 98.29; Old South Ch. and Soc., 38.02; Mrs. E. H. Grosvenor, 20; "A. L. M. in Cong. Ch., 2.	708 31
Worcester. Plymouth Cong. Ch., for <i>Williamsburg, Ky.</i>	200 00
—, "A Friend"	300 00
By Charles Marsh, Treas. Hampden Benev. Ass'n in Springfield, First, 21.45; South, 35.62; Palmer, Second, 50; Agawam, 12.62.	119 69

RHODE ISLAND, \$32.05.

Peace Dale. Cong. Ch.	8 65
Slatersville. Cong. Ch.	23 40

CONNECTICUT, \$1,111.78.

Berlin. Second Cong. Ch.	\$11 94
Chaplin. Cong. Ch. and Soc.	25 00
Che-hire. "A Friend"	25 00
Eastford. Cong. Ch.	11 21
Ellington. "A Friend," to const.	
CHAUNCEY HUBBARD L. M.	30 00
Franklin. Cong. Ch.	8 00
Goshen. Mrs. Moses Lyman	5 00
Guilford. First Cong. Ch., to const.	
HENRY FOWLER L. M.	30 00
Griswold. Cong. Ch.	35 50
Hanover. Cong. Ch.	7 75
Hebron. Jasper Porter and M. C. Porter	15 00
Higginum. Mrs. Susan Gladwin	5 00
Kensington. Miss E. Cowles	2 00
Lakeville. Mrs. M. H. Williams	10 00
Mansfield. Second Cong. Ch.	3 99
Marlborough. Rev. Geo. L. Edwards	5 00
Milton. Cong. Ch.	5 12
New Britain. "First Ch. of Christ" (of which Mrs. Norman Hart, 25; Mrs. Ellen H. Wells, 10; Miss Cordelia Stanley, 2; Miss Julia Kelsey, 2)	100 76
New London. Mary A. R. Rogers, Box Papers and Sew. Sch. Material, 2.25 for Freight, for Macon, Ga.	2 25
North Haven. Cong. Ch. Sab. Sch., to const. DAVID A. PATTON, SERENO B. TODD, and MISS EDITH C. VIBBERTS, L. Ms.	101 25
Norwich. Henry Bill Pub. Co., Pkg. Books, for Macon, Ga.	
Norwich Town. E. R. Le Pierre	1 00
Plainville. Cong. Sab. Sch.	20 00
Plymouth. "A Friend"	300 00
Poquonock. Cong. Ch.	6 25
Roxbury. Hervey M. Booth, 10; Mrs. D. H. Beardsley, 2.50	12 50
Somers. C. B. Pease, for Beach Inst., and to const. Mrs. C. B. Pease L. M.	30 00
Somerville. Cong. Ch.	24 00
South Britain. Cong. Ch.	10 00
Thomaston. Cong. Ch.	34 00
Torrington. Third Cong. Ch. and Soc.	26 00
Vernon Center. Cong. Ch.	35 81
Wallingford. Cong. Ch.	35 45
Washington. Henry S. Nettleton	5 00
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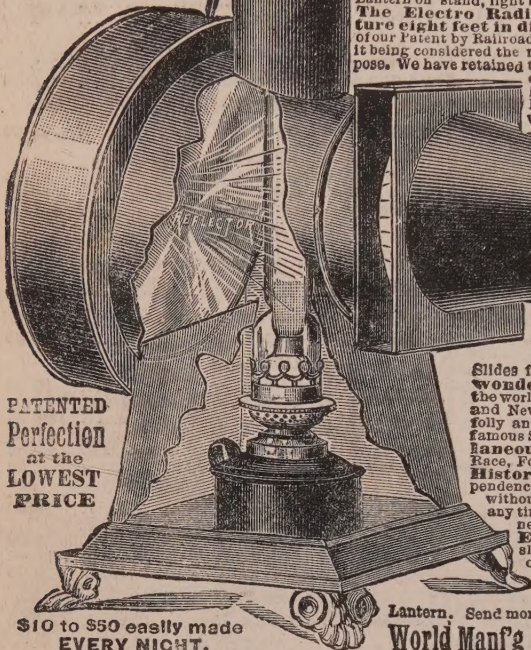
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(See page 416.)

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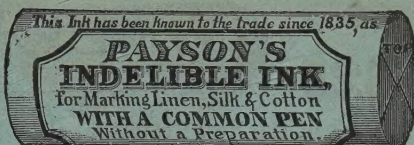
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(See page 415.)

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